THE RVINE OF ROME.

OR,

An Exposition vpon the whole REVELATION.

Wherein is plainely shewed and proued, that the Popish Religion, together with all the power and authority of *Rome* shall ebbe and decay more and more throughout all the Churches of *Europe*, and come to an vtter ouerthrow euen in this life, before the end of the World.

Written especially for the comfort of Protestants, and the daunting of Papists, Seminary Priests, Iesuites, and all that cursed rabble.

Published by *Arthur Dent*, Preacher of the word of God at *South-Shoobery* in *Essex*.

Apoc. 18. vers. 7. 8. *She sayth in her heart, I sate as a Queene, and am no Widdow, and shall see no mourning. Therefore shall her plagues come at one day, death and sorrow, and famine: and she shall be burned with fire: for that God which condemneth her is a strong Lord.*

LONDON.

Printed by N. O. for *Robert Allot*, dwelling at the signe of the Blacke Beare in *Paules* Church-yard. 1633.

C

TO THE RIGHT Honourable his very good *Lord*, ROBERT *Lord* RICH *euerlasting corſolation, and good hope through Grace.*

TO be a father to the fatherleſſe, is properly the vertue of the moſt high, and therefore meete for thoſe who beare his name and office vpon earth. Among whom (Right Honourable) ſeeing it hath pleaſed his Maieſty to count your Lordſhip faithfull, and to put you in ſo high a ſeruice, it ſhall (I aſſure my ſelfe) bee matter of reioycing vnto your Lordſhip, to take the Patronage of this poore Orphane, which knoweth not whether to flye for ſuccour, but to you, who did ſo many wayes commend your fauour to his late deceaſed Father, that if hee had liued to the birth of this his laſt off-ſpring it was his full purpoſe (as

many can witnesse) to haue committed it vnto your Lordships protection, as most meete among many to take this Patronage vpon you, that this young Infant growing vp vnder your roofe, may in time effect that indeede, whereof it beares the name, to bee *The ruine of Rome*. To speake of the excellent parts thereof, and of what hope it is like to be in the Church of Christ, I thinke needlesse, and I feare the note of partiality: it shall speake for it selfe, and (I doubt) will commend to all posterity his worthy fathers memory. Now for my selfe (Right Honorable) being so straightly bound to this duty, in regard of my neere coniunction with my late brother Master *Dent*, and great importunity of his poore Widdow, was the more willingly drawne hereunto in two respects. The one to giue some publike testimony of my loue towards him, and reuerence of the rare grace which wee all (who inioyed his sweete society) did continually in our comfort behold in him. Whose learning his labours doe shew: whose diligence, yea extreme and vnwearied paines in his ministery publikely, priuately, at home, and abroade, for foure and twenty yeeres at least, all our Countrey can testifie. All which being

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adorned with ſo ſpeciall humility, doe make his name the greater, and our loſſe the more grieuous. I may not leaue out this, which I auow to be as certaine, as it is ſingular, that beſides all other his great labours, hee had (with the Apoſtle) a ſpeciall care of all the Churches night and day, by ſtudy and feruent Prayer, procuring the proſperity of *Syon*, and the ruine of *Rome*. And to end with his bleſſed end, his life was not more profitable to others, then his death is peaceable to himſelfe; ſcarce a grone to be heard, though his Feuer muſt needes be violent which diſpatched him in three dayes. And hauing made a pithy confeſſion of his Faith, this faith ſayd he, haue I Preached, this Faith haue I liued in, this faith I doe dye in, and this faith would I haue ſealed with my blood, if God had ſo thought it good; and tell my brethren ſo; and drawing neere his end, hee ſaid: *I haue fought the good Fight, I haue finiſhed my courſe, I haue kept the faith: and now is that Crowne of righteouſneſſe layd vp for mee, the which the Lord that righteous Iudge ſhall giue mee in that day*; and ſo gaue vp his laſt breath with theſe words, *I haue ſeene an end of all perfection, but thy Law is exceeding large.*

The other respect (my speciall good Lord) for the which I am the more willing to come thus vpon the Stage (though my part be small, full sutable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account all that know the truth (among vs at least) do make of your Lordship, that I dare say not the loynes onely, but the soules of thousands doe blesse you, and God for you: praying for a rich reward to bee giuen you of the Lord, and that with your ancient predecessor honourable *Nehemiah*, the Lord would remember you herein, and wipe not out all the kindnesse you haue shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and vprightnesse of my heart, not to giue titles vnto men (which is not my wont) but to prouoke all of like honorable condition to follow your Godly practice: this I say, that as your pure Religion is the Crowne of your nobility, so this is the Crowne of your Religion, that besides your ordinary presence in the publike assemblies of the Church, your zeale to God, and loue to his people, hath herein especially bin manifested to the world, in your continuall care to plant faithfull Preachers in all these liuings

liuings which haue beene in your Lordships gift, or which by all your friends you could procure. What is the worthy fruite thereof cannot indeede bee valued, much lesse by mee now vttered: yet this I say with common consent of all sound-hearted Protestants, that if the true Prophets of God bee the chariots and horsemen of *Israel*, then may wee refer to this honourable practice of your Lordship, and of other like Christian Patrones (as to a chiefe meanes vnder God, and vnder the Religious regiment of our gracious Soueraigne) the safety of his Highnesse person, this admirable trantiquity of the Realme, that notable ruine of *Rome*, which is so worthily with vs effected, and shall bee assuredly elsewhere in due time accomplished. And to say all in few words, to this may wee referre the safety of soule and body of many thousands in the Land, who though they doe and shall liue by faith, yet doth their righteousnesse farre exceed the righteousnesse of all Popish hypocrites both in duty to God, and to their dread Soueraigne our noble King.

Whereupon I may conclude, that I scarce thinke of any seruice more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple such paine-

painefull Labourers as both by life and Doctrine doe faithfully build vp the ſame. Goe on therefore (Right Honourable) and ceaſe not to ſhine out in this darke World with ſuch light of good example: And withall reſt vpon his word, who cannot lye, that you ſhall ſhine in the Kingdome of light, where into ſhall enter no vncleane thing: neyther whatſoeuer worketh abhomination or lyes, but they which are Written in the Lambs Booke of life. To which bleſſed inheritance immortall, vndefiled, and that fadeth not, that God of his mercy would bring you, my hearts deſire and prayer is, and ſhall bee: and in the meane ſeaſon, that the yeeres of your life being multiplied, your life may bee full of honour to God, profit to his Church, and comfort to your owne ſoule.

Your Honours moſt deeply
bound,

Ezekhel Culuerwell.

The Epistle to the Christian READER.

BEing often requested (Gentle Reader) and much impurtuned by sundry, both learned, and godly, to publish that Doctrine of the Apocalyps, *which diuers of them with liuely voyce heard publickely deliuered, I did at last, vpon my most mature deliberation, yeeld vnto their reasonable request: I meane the reasons of their request. Indeede I doe ingeniously confesse, that I am the vnmeeteſt of many, which this age (God be thanked) doth afford, to deale in a matter of so great importance, or any wise to be imployed in so great and honourable a seruice as this is. But if I doe industriously vse my small talent, and be found faithfull in a little: I hope it shall haue both cheerefull and comfortable acceptation with the Church of God. For this I presume will be granted of all, that he which hath but a little strength, and yet putteth it forth to the vttermost to do good withall*

withall, is more to bee commended, then hee which hath thrice his strength, and vseth it not to the helpe and benefit of others. And true it is indeede, that sundry worthy labours of diuers excellent men vpon the Apocalyps, are already extant: so as hee may seeme to power water into the Sea, or goe about to mend the Crowes eyes, that will attempt to adde any thing to that which is already published. But know this (O Christian Reader) that the Lords garden is so large and plentifull of all most sweete and pleasant flowers, that where any one hath gathered a Nosegay most fragrant and delectable, another may come after, and gather another not to bee contemned. For the wisdome of God is such an vndrameable Fountaine and head-spring, that where one hath drawne much before, another may come happily, and draw as much afterward: yea though thousands doe succeede, yet can this fountaine neuer bee drawne dry. Be it farre from me to arrogate any thing to my selfe, aboue others: for I am priuy inough to mine owne meanes, and doe freely confesse, that in this worke, I haue receiued much light from others: and therefore doe not as a Iudge, giue sentence vpon other mens workes: but as one that would furnish the same feast, bring in my dish among them.

them. Or as one that in the same cause would come in as a third or a fourth witnesse to testifie and confirme the same thing. And verily through the gracious assistance of Gods Spirit, my simple purpose and indeauour is to giue a lift to the vttermost of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and lanthornes in their hands, to discry and discouer whatsoeuer in this Propheſie is not yet fully seene into. I am not ignorant that some would not haue this booke meddled withall, nor in any wise to be expounded among the common people, because (say they) it is so darke and hard to vnderstand. But let all such leaue their owne opinions, and hearken what the Holy Ghost saith. Blessed is hee that readeth, and they that heare the words of this Propheſie, &c. *What can bee sayd more? or more effectually to stirre vs vp to heare and reade, and with all gladnes to imbrace this booke, then to tell vs, that in so doing wee shall bee blessed? For the things contayned in this booke, be no trifles: they be not things only for a shew to moone wonderment, or to delight the curious minde of men: but such as indeede doe giue true blessednesse vnto all those that are well instructed in them.*

What

What thing is greater, then to bee blessed for euermore? If we be not exceeding dull, yea, euen like stockes and stones, it must needs moue vs and stirre vs vp. For who will willingly and willingly lose his owne blessednesse, or suffer it to bee taken from him, when as he may haue it? If any will obiect that a man may be blessed well inough without the knowledge of this booke, and that there be Bookes inough in the Scripture, to procure our blessednesse without this: And that thousands are now in Heauen, which neuer knew what this Booke meant: I answere, that all this doth not take away the necessary vse of this Booke: for the Holy Ghost doth pronounce a blessing vpon the heads of those that Reade and Study this Booke, not because a Man cannot bee saued without it: But bebause of the great comfort which it ministreth vnto vs of this age, and hath ministred vnto all the Churches since the Apostles times. For it is the Propheſie of this age, and the Propheſie of all the ages since Christ: Wherein is fully shewed what shal bee the estate and condition of the Church in the seueral Ages thereof, vnto the end of the World. For God according to his admirable wisedome and mercy, hath neuer from the beginning left his Church without a Propheſie,

for

for the great comfort thereof. For wee know that immediately after the fal of our first parents, God himselfe, for the great comfort of his Church did foretel and fore-prophesie long before of that restauration which should bee made by the Messias his Sonne, according as it came to passe in the fulnesse of time. Afterward hee did fore-tel his people of Israel, *of their great seruitude, and intollerable bondage in* Ægypt, *and also of the end and full determination thereof, after foure hundred and thirty yeeres. After al this he foretold by his seruants the Prophets of the Captiuity in* Babylon, *and the ful expiration thereof at the end and tearme of seuenty yeeres. And yet further for the comfort and consolation of his people, hee fore-told by* Daniel, *and* Ezechiel, *of the great afflictions and troubles which his Church should endure by the Persecutions of the diuided Greeke Empire; (I meane* Alexanders *Posterity, especially the Kings of* Ægypt, *and* Syria, *which descended of* Ptolomeus *and* Seleucus, *whom the Scripture calleth the Kings of the North, and of the South) by the space of 294. yeeres, and of the precise determination thereof at the comming of the Messias. Loe then what care God hath had of his Church in all ages before the com-*

Genesis 3.
Genesis 15

Ieremy 25

Daniel 7.
Ezech. 31.

Daniel 8.
Daniel 9.
Daniel 11.

comming of his sonne in the flesh, so to foretell both of the affliction it selfe, and also of the iust period and determination thereof. And shall we not thinke that God hath the like care now for his Church, which then hee had: or hath hee not as great and prouident care for the good of his Church since the promised Messias was actually exhibited as before? Yet assuredly, and much more too: for if his care and prouidence was so great for his Church being in her ward-shippe and minority: then much more now being come to her ripenesse, and full age. If when it was lesse glorious, then much more now, being farre more glorious. Therefore now vnto vs he foretelleth by his seruant Iohn *what shal bee the estate of the Church vnto the end of the world: and therefore* Blessed is hee that heareth and readeth this booke: *sith it foretelleth of the Churches affliction in this age by the whoore of* Babilon, *and of the full end and determination thereof. It sheweth iustly and precisely what the Church hath suffred since the Apostles time in seueral ages, and what it shal suffer: and also how all the enemies thereof shall shortly bee troden vnder foote. What can bee more ioyfull or comfortable to al the people of God, then to know afore-hand*

that

that Babylon *shall fall* : Rome *shall downe*, *Antichrist the great persecuter of the Church shall be vtterly confounded and consumed in this world* : *notwithstanding all plots and policies, crafts and deuices to the contrary*; *notwithstanding all forces and armies cunningly contriued and raised vp against the Church by Seminary Priests, Iesuites, Pope, Cardinall and King of Spaine? For all these in this age doe very busily bestirre them, and ransacke all corners of their wits to repaire the ruines of* Rome, *and to make vp the breaches which are made in the walles of* Babylon *their great City. But alas, all in vaine, for it shall fall* : *It shall fall, it shall as* Dagon *before the presence of the Arke, doe what they can, spight of their hearts, maugre their beards, it shall without all hope of recouery: For hath the Lord spoken it, and shall it not come to passe? or any word of his euer fall to the ground? Sith therefore the Iesuites and Secular Priests doe so fiske about, and croake in euery corner, as greatly fearing the fall of their* Babylon, *and the drying vp of their* Euphrates, *it stands vs all in hand to bee as resolute for Christ, as they are for Antichrist: and as studious to vphold the Kingdome of God, as they are to vphold the kingdome of the diuell. And for this purpose.*

it is very requisite and necessary, that all ths Lords people should bee acquainted with thic booke, and armed against them with the things reuealed in this Prophecie. For this booke is a most precious Iewell which God hath bestowed vpon his Church in this last age, and it is great pitty that all the seruants of God are not better acqnainted with it; especially in these times; for now in this age is and shall be the very heat of the warre, and brunt of the battle betwixt Papists and prodestants, betwixt God and Beli-al: *betwixt the armies of Christ, and the armies of Anticbrist. Now this Prophecie layeth all open, and plainely telleth vs what shall be the issue and successe in the day of battell: which side shall haue the victory, and which side shall goe downe. And therefore very needfull it is, that it should be expounded againe & againe, and all the Lords people made throughly acquainted with it. For in this age wherein we liue, this Prophecie can neuer be enough opened & beaten vpon, that all good Protestants may be armed with it against future times, euen as it were with an armour of proofe. Saint* Iohn *plainely telleth the people of his time, euen the Churches of Asia, that they should be blessed by reading and studying this Booke, because they should thereby bee fore-warned and fore-*

armed

armed against many eminent troubles & future dangers. For saith he, The time is at hand: that is to say, some things were euen then to bee fulfilled, For some matters foretold in this booke, did begin to be fulfilled, euen presently after they were shewed vnto Iohn: for the Mistery of iniquity did euen then begin to worke. The Church in the Apostles time had her conflickes. The Tenne great persecutions began euen then to be raised vp. Heresies shortly after began to spring and sprout. Afterward by degrees, the great Antichrist did aproach towards his cursed seat. And after all this, Saint Iohn foretelleth how hee should take possession of his abhominable and most execrable seat and sea of Rome: How hee should raigne and rule for a time as the Monarchy of the world: How hee should preuaile against the Church, and make warre against the Saints: How he should raigne but a short time, and afterward come tumbling downe, as fast as euer hee rose vp, and decrease as fast as euer he increased. Therefore Blessed is hee (saith S. Iohn) that diligently readeth and perruseth this booke, that thereby hee may foresee all these things, and be armed against them. For as the heathen man saith, Leuius læditquicquid preuideris ante. Foreseeing dangers doe least hurt. Now to apply all this to our

times I say they are twice happy that are studious and painefull in searching out the true sense and meaning of this Propheſie, that therby they may be strengthned against all the assaults of the Papists our professed enemies, and the enemies of Gods Church, and sticke fast to the euerlasting truth of God, knowing for a certainty that the sonnes of Belial *shall not long preuaile. The date of their raigne is almost*
Apo. 9. 11. *out, and the time draweth on apace, wherein both they and their King* Abbadon *shall bee laid in the dust. But I will now proceede to a new reason, to proue that this Booke of the Reuelation ought not to be concealed: but openly preached and published to the whole Church of God in this age. My reason is taken out of the* 22. *Chapter of this Booke, verse* 10. *in these words,* Seale not the words of the Propheſie of this Booke, for the time is at hand. *Here is a flat commandement from God, that this Booke and Doctrine of it may not bee sealed vp, that is to say, kept close from the knowledge of Gods people: but it must lye alwayes vnsealed. that all men may open it, reade it and see what is in it: for it is a borrowed speech taken from sealing of Letters. For we all know, that wooing Letters are sealed, none may open them, or reade them, but onely those whom it doth concerne:*

cerne: but if they bee of purpose left vnsealed, then any man may reade them without danger: So the Lord willeth and commandeth, that this Booke of the Reuelation should of purpose be left vnsealed, that all the people of God might reade it, study it, and know it. If any man doubt whether the Metaphor of sealing be thus taken in the Scripture, let him reade the places quoted in the Margent, and in all those places hee shall finde it taken in this sense. Whereby it doth euidently appeare, that the mind and meaning of God is, that this Booke should bee proclaimed and published in all the Churches. And vpon this ground, I hold that euery Minister of the Gospel standeth bound as much as in him lyeth, to preach the Doctrine of the Apocalyps to his particular charge and congregation: for euery Minister of the Gospell must shew vnto his people all the counsell of God, and keepe backe nothing: as Paul testifieth that he did, to the great comfort of his conscience But the doctrine of the Reuelation is a part and parcel of the Counsel & Will of God: therfore it must not be concealed or kept back frō the knowledge of the people of God. And in these daies I thinke it not onely meete and conuenient that it should be so, but in truth absolutely necessary.

Esa. 29. 11
Dan. 12. 9
Apoc. 4. 1.
Apoc. 10. 4

But now me thinketh I heare some man say,

what? must this booke of the Apocalyps *bee preached and made knowne to the common people? a las, what should they doe with it? It is not for them to meddle with all: It is not for their diet. I answere, and yet not I, but the holy Ghost: that this booke must be made known to all the servants of God. For Saint* John *calleth it the Reuelaion of Iesus Christ, which God gaue him to shew vnto all his seruants. It is plaine therefore, that all the servants of God both men and women, young and old, rich and poore, must bee made acquainted with this Booke. Moreouer,* John *is commanded by the God of Heauen, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the seuen Churches of Asia: that is, to people of all sorts, and conditions: And therefore this Booke doth not onely concerne Preachers and deepe Diuines, but euen all the Lords people whatsoeuer: for it doth minister great comfort and strength of faith to all the people of God that liue in this age. But here the Papists obiect that this booke is full of darkenesse and obscurity, and therefore not for the common people to meddle withall: nay (say they) there are as many mysteries as words in it, and therefore what should men trouble their*

heads

heads about it. But no marvaile though the Papists say so much, for it is the wound of their Kingdome, and the battery of their Babilon. As for others both learned and Godly, which in this point are almost of the same mind, that they will not meddle with this Booke of the Reuelation, I cannot but marvell at it. The modesty and humility of some very rare and reuerend men for learning, and great variety of gifts (which notwithstanding scotch much at this booke) is greatly to be commended: But if I were worthy to giue them aduice, I would wish them in this behalfe to change their minde, and to bee of another resolution: for I dare avouch it, that there is nothing in this prophecie which study and diligence, with prayer and humility, may not ouercome. True it is indeed, that the shell is thick & hard to break: but being broken the kernell is most sweet and pleasant. If any be discouraged with the darkenes & obscurity of it, let him harken to these reasons following. First it is called a Reuelation, which is as much to say, as an vncouering of things which did lie hid: if it bee an vncouering, and reuealing of things, no doubt it may be known and seene into. For reuealed things are for vs and our children. If it bee a Revelation, how say some that it cannot be understood? For it is contrary to

the nature of a Reuelation, to bee so darke that none can vnderstand it. But shall wee say that the holy Ghost which is the spirit of truth hath giuen a wrong name vnto it? God forbid. For if it hide matters, or set them forth that it cannot bee vnderstood, then it is not rightly called a Reuelation. If this Booke be so mysticall that it cannot be vnderstood: If the interpretation of it be vncertaine: If the common people cannot bee taught to vnderstand it: How

Apo. 1. 3. Apo. 1 2. 7. *than should the holy Ghost,* Blessed is hee that readeth the words of this Propheſie, &c. *Let any man iudge that hath common sense: Can any man be blessed by hearing & reading those things which hee vnderstandeth not? I trow no. Then it followeth that this Booke may bee vnderstood, and no doubt is vnderstood of many, and might be better vnderstood of many moe,*

Apoc. 22. 10. *if they would bend their wits and studies vnto it. The holy Ghost, as I sayd before, willeth and commandeth that the words of this Propheſie should not be sealed vp. Whereby it is euident that hee would haue them reade and made knowne to all. Then I reason thus: that which is open and vnsealed may be read and knowne: But this booke is open and vnsealed: Therefore it may bee read and knowne. If men say: the matters of this Propheſie are sealed and hid.*

and

and God ſay they be vnſealed and open, whether ſhall we beleeue men or God? If any will reply and ſay, wee feele and find by experience, that the words of this booke are hard to bee vnderſtood: I anſwere that the fault is in our ſelues, becauſe we are ſo negligent in the ſearch and ſtudy thereof. For if we did with that humility, and reuerend care that ought to be in vs, ſearch after the things reuealed in this booke, we ſhould finde that they bee not ſealed vp, but lye open to be read and knowne. True it is indeede, that if any man light vpon ſome peece, and take it by it ſelfe, he ſhal finde it very darke: But if he looke vpon the whole courſe of matters through the booke, and marke and obſerue diligently how things be iterated, he ſhal finde no ſuch darkneſſe as he feareth, for there is a notable coherence of matters, and courſe of times obſerued in this booke, euen from the firſt Chapter vnto the laſt, as God willing ſhal more fully and plainely appeare in the particular opening and interpretation thereof. One great obiection againſt this Propheſie is, that the Fathers profeſſe it is ful of myſteries, and that they could not vnderſtand it. If they could not vnderſtand it ſay ſome, how ſhall we vnderſtand it? Is it not great arrogancy for vs to ſay we vnderſtand it better than they did.

did. I answer noe: For a man of meane learning in comparison, may now in these daies more easily understand & expound this booke, than the learnedst doctor, and Fathers in ancient time. The reason is this, we liue in an age, wherein the most of the things prophecied in this booke are fulfilled. Now the fulfilling of a Prophecie is the best expositiõ of it. But as for the fathers, they liued in a time wherein many of these things were not come to passe nor fulfilled, and therefore more hard for them to interpret and understand, for those things in this prophecie which are not yet fulfilled, are hardest for vs of this age to understand and resolue of. But when a Prophecie is fulfilled, it is an easie matter to say, this was the meaning of the Prophet. Some things in this booke were fulfilled before the dayes of the Fathers, and some things in the dayes wherein they liued: and both those they did cleerely understand. Some things were fulfilled after their dayes, as the rising & raigning of the great Antichrist: which they did not so cleerely see into. Hereupon it commeth to passe that many things, which vnto them were very obscure, are vnto vs most cleere and manifest, as being already fulfilled: insomuch that all which are wilfully blinded may see and understand them, yea the most vnlearned.

Be not therefore discouraged (gentle Reader) at the darknes and difficulty of this Booke. Doe not preiudicially resolue and set downe with thy selfe, that the naturall sense of this booke cannot be giuen, nor the true meaning found out, but that wee must be fains when we haue done all that we can, to rest in vncertaine coniectures, some following one sense, and some another, as seemeth most like and profitable. But no man can say confidently and precisely, this is the meaning of the holy Ghost. Oh be not of that minde good Christian brother: for if wee haue not an vndoubted certainty for the sense and meaning of this Propheſie, we are neuer the neerer: and that is it which the Papists would driue vs vnto. But know for a certainty, that the naturall sense of this booke, is to be found out, as wel as of other bookes of the Scripture. And that wee might not be left to our selues in the darke, and to our vncertaine coniectures, and doubtfull interpretations. Behold the mercifull goodnesse of God to his Church, who himselfe doth expound the darkest, and most mystical things in this Prophecy, or at least so many of them, and so far, as the rest are thereby laid open and made manifest. The Lord himselfe expoundeth some things in cha. 1. *which giue cleare light to the first vision.*

The

The Angell expoundeth diuers other things. In the 17. Chapter which is the key of this Propheſie, the Angell doth of purpoſe, open and interpret all the greateſt doubts of this booke: as who is the whore of Babylon? *who is the Beaſt? what be his ſeuen heads? what bee his ten Hornes? what be the waters which the woman, that is, the Whoore of* Rome *ſitteth vpon? Moreouer, for the better vnderſtanding of this Propheſie, we muſt note, that the writings of* Moſes *and the Prophets, vnto which there bee ſundry alluſions, and from the which ſundry things are drawne, doe cleere diuers things in this Reuelation. The knowledge of antiquites miniſtreth much aide to the vnderſtanding of this Propheſie. The knowledge of the Hiſtories of the Church, and the particular ſtate thereof in diuers ages, bringeth gerat light. The obſeruation of the phraſes and manner of ſpeech, vſed by the old Prophets, doth helpe alſo not a little. The ſerious and deepe weighing of all the circumſtances of the Text, and conferring one thing with another, the conſequents with the antecedents, and the antecedents with the conſequents, furthereth g eatly for the bolting out of the true and naturall ſenſe, And furthermore, as the ſpirit of God is the Author of this Propheſie, ſo the*

ſame

ſame ſpirit is the beſt interpreter of it, and doth open and reueale it to all ſuch, as vſing all other good meanes are earneſt and humble ſuters vnto God, for the illumination thereof: whereby they may all vnderſtand both this, and other the myſteries of his will: which the Apoſtle ſaith, God hath reuealed vnto vs by his ſpirit: For the ſpirit ſearcheth all things, yea, the deepe things of God. To all this may be added the knowledge of Arts, Tongues, and the learned writings and interpretations of ſundry excellent men, which all doe bring great furtherance to the vnderſtanding of this Propheſie. Sith then there bee ſo many helpes for the opening and expounding of this Reuelation, why ſhould any bee diſcouraged from the reading and ſtudy thereof? But if any man demand a reaſon, why Saint Iohn writeth this Reuelation in ſuch myſticall and allegoricall manner: I anſwere, that there may be diuers reaſons yeelded hereof. Firſt, that the world being blinded might fulfill the things herein ſpecified. Secondly, becauſe Iohn was to publiſh this Reuelation in ſuch manner and forme as hee had receiued it from Ieſus Chriſt, which was figuratiue and allegoricall. Thirdly, becauſe it was much more wiſedome to foretell the deſtruction of the Romane Empire, which all that time bare the

ſway

sway almost ouer all the world, vnder couert and figuratiue speeches, than in plaine termes, lest the Romane Princes should rage more against the Christians, euen in that respect. The like also may bee sayd: for Daniels *darke manner of deliuering his Prophesie. For if hee had vttered those things in plaine termes, which hee spake darkely and allegorically, it might haue cost him his life. For the Heathen enemies would neuer haue endured to heare that all their Empyres glory and renowne should fall one after another, and one by another: and that the Iewes were the onely holy people whom God did defend, and to whom in the end God would not onely giue a quiet possession of their owne Land and Kingdome, but also a Kingdome euerlasting, and that through their Messias & great Deliuerer. But to grow to a conclusion (gentle Reader) thou shalt find in this poore trauell: First, an Exposition of the first thirteene Chapters vnto the twentieth, reduced all to one head, which is to proue the fiue points propounded: and last of all, the three Chapters following briefely and plainely expounded. If any through lazinesse will not, or through want of leasure cannot read ouer this short trauell: yet for his comfort, let him read*

read those things onely which are written upon the fourteenth Chapter. And thus (Christian Reader) hoping that thou wilt not neglect that which may be for thine owne good, I commend thee to God, and to the word of his grace, which is able to build further, and to giue thee and inheritance among all them that are sanctified.

Thine in the Lord,

Arthur Dent

Vpon

Vpon the 14. *Chapter of this Booke*

These fiue points are handled.

FIrſt, that *Babylon* in this Booke of the *Reuelation* is called *Rome.*

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that *Rome* ſhall fall finally, and come to vtter deſolation in this life, before the laſt Iudgement.

Fourthly, by whom, and when it ſhall be ouerthrowne.

Fiftly, the cauſes of the vtter ruine and ouerthrow thereof.

Apoc. 18. *verſ.* 4.

I heard a voice from Heauen ſay: Goe out of her my People, that ye be not partakers of her ſinnes, and that ye receiue not of her Plagues.

THE

THE RVINE of Rome, or an Expoſition vpon the Reuelation.

Wherein is plainely ſhewed and proued, that the Popiſh Religion, together with all the power and authority of Rome, *ſhall ebb and decay ſtill more and more, throughout all the Churches of* Europe *and come to an vtter ouerthrow, euen in this life.*

BEfore I enter into the expoſition of this Propheſie, I thinke it not amiſſe to handle ſixe circumſtantiall points, which may giue ſome light to the whole matter following, and they be theſe.

Firſt, the inſtrument that writ this booke.
Secondly, the time when he writ it.
Thirdly, the place where he receiued it.
Fourthly, the perſon to whom he writ it.
Fiftly, the end and vſe of his writing this Propheſie.
Laſtly, the authority of it.

As touching the firſt, it is agreed vpon amongſt the ſoundeſt Diuines, that *Iohn the* Apoſtle or Euangeliſt; *Iohn* the Diſciple, whom Ieſus loued, was the Author and Inſtrument of penning this Propheſie: as hee himſelfe teſtifieth, ſaying: *I am Iohn which ſaw theſe things and heard them.* And hee receiued a commandement from Ieſus Chriſt which hath the keyes of hell and death, that hee ſhould write the things which hee had ſeene and heard, and ſet them all downe together in a booke. Now wee all know that the teſtimony of *Iohn* is of great weight, though he be but a man: for hee his ſuch a man as is firmely to be beleeued in all that hee ſpeaketh. Hee is an Apoſtle, an Inſtrument of the holy Ghoſt, and ſo guided by the Spirit of God, that hee ſpeaketh and vttreth nothing that is his owne. Hee was well knowne and approued. For wee muſt conſider, that what an Apoſtle did vtter, hee did vtter it as the inſtrument

Apo. 22.8. Apoc. 1.19

Apoc. 1.11.

ſtrument of the Spirit, which cannot erre. For the Prophets and Apoſtles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine inſtruments of the holy Ghoſt, of purpoſe choſen and ſet apart to pen and publiſh the holy bookes of God. This S. *Peter* confirmeth ſaying: *Propheſie came not in old time by the will of man, but holy men of God ſpake as they were moued by the holy Ghoſt.* 2 Pet. 1. Verſe 21. The Apoſtle *Paul* alſo affirmeth the ſame touching his Goſpell, which ſaith, *Hee was not after man, neither receiued hee it of man, but by the reuelation of Ieſus Chriſt.* Gala. 1. 12. Therefore when this our Apoſtle ſaith, *I am Iohn which ſaw theſe things, and heard them*, hee giues vs to vnderſtand, that hee was both an eye and an eare-witneſſe. He bringeth not matters which he hath heard by vncertaine report: hee deliuereth this Booke to the Churches: they which receiued it at his hands did know him to bee a moſt faithfull ſeruant of the Lord, euen a great Apoſtle, which deliuereth no any thing but that which hee had receiued of the Lord, and therefore hee teſtifieth, that hee ſaw and heard all the things which hee hath written in this booke. Moreouer he teſtifieth of himſelfe, that hee was called and

authority by Ieſus Chriſt, to write this Propheſie, and did nothing heerein of his owne braine. For ſayth he, *I Iohn heard behinde me a great voice, as it had bin of a trumpet, ſaying, I am* Alpha *and* Omega, *the firſt and the laſt; and that which thou ſeeſt writ in a booke and ſend it vnto the Churches.* Heere we ſee how *Iohn* is called by *Alpha* & *Omega*, that is, Ieſus Chriſt to write this doctrine of the Apocalyps. But may ſome man ſay, was not *Iohn* cald before? was he not one of the Lambs 12. Apoſtles? had hee not many yeares executed the office of the Apoſtleſhip? muſt he now haue a new calling, and a ſecond calling? what needes he being an Apoſtle to bee called and authoriſed againe? To this I anſwere, that this matter now in hand was a new worke, and therefore requires a new and ſpeciall calling. It is a ſtrange reuelation, and therefore requires a new authority to meddle in it. For in this Propheſie God dealeth with *Iohn*, as hee did with the old Prophets. For when he would foreſhew vnto any of them eſpeciall matters, hee called them by glorious viſions, as wee may reade what a goodly viſion *Eſay* had: what a viſion full of glory *Ezechiel* and *Daniel* had, euen in maieſty like vnto this of *Iohn*. Thus then

then it is to bee considered. *Iohn* now is as one of the old Prophets, to fore shew things to come: therefore the Lord appeareth vnto him in a vision, and calleth him thereunto as he appeared vnto them, and called them. Let this then suffice for a reason of *Iohns* now calling to his new Worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *Iohn* receiued this Propheſie, which is noted to bee vpon the Lords day. It is the day which S. *Paul* to the *Corinthians* calleth the first day of the weeke: in which the Churches did meete for the holy exercises in Religion: which is also euident, because hee sayth they came together to breake bread. Now the obseruation of a seuenth day is of diuine institution, euen from the beginning. It is naturall, morall, and perpetuall: for God blessed the seuenth day, and sanctified it. We are therefore to thinke, that although *Iohn* now in his exile was absent in body from the Church assemblies, yet hee was present with them in spirit, commending them most earnestly vnto God in his holy prayers, and meditations: and therefore it is sayd, that hee Acts.20.7.

was rauished in the Spirit vpon the Lords day. So we read, that the like befell vnto *Daniel*, when hee was prisoner in *Babylon*: the like befell vnto *Ezechiel*, who was taken by the Spirit in the visions of God, and carried to *Ierusalem*: the like to *Peter*, the like to *Paul*. But the speciall reason of *Johns* rauishment in the spirit at this time was, that thereby hee might bee made more fit and capable to receiue and vnderstand all those great mysteries and heauenly visions, which now should be shewed vnto him. And withall let vs obserue, that all men are alwayes most capable of heauenly things, when they are most in the Spirit: For God doth euermore most reueale himselfe to such as are most in prayer, reading and meditation: and to such as make greatest conscience to spend his Sabaoths Christianly, and religiously, according to his great commandement. And let vs alwayes be sure of this, that the more feruent and zealous wee are in religious duties, the more familiar acquaintance wee shall find with God, and he will at all times bee the more open-hearted vnto vs, and will hide nothing from vs that may bee for his glory, and our good. For such as are much in heauenly contemplation, hee doth reckon not

Acts.10.10

amongst

amongſt his ſeruants; but amongſt his deareſt friends, to whom hee will make knowne all things that hee hath heard of his Father. Ioh. 15 15

But now let vs proceede to the third circumſtance. The third circumſtance is the place where *Iohn* receiued this Propheſie, and that is ſet downe to bee the Ile of *Pathmos*: which (as the Geographers write) is a little deſart Iland lying in the Ægean Sea, wherein it is reported that *Iohn* the Apoſtle was baniſhed by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and writ this Booke of the Apocalyps: where note by the way, that there is no place ſo obſcure or vaſt, wherein a Godly minde may not aſpire vp vnto heauen, and receiue a greater largneſſe of ſupernaturall things: for *Daniel* in priſon, *Peter* in a Tanners houſe, *Paul* in a broken ſhip receiued a ſuperabundant meaſure of grace more to bee eſteemed then all the Gold of *India*. Some write, that this Ile of *Pathmos* is accounted amongſt the Ilands called *Sporados*, which lie ouer againſt *Aſia*, and the Citty of *Epheſus*, and was in the ſight both of *Europe*, and *Affrica*, ſo that it ſeemed to bee as it were amiddle ſeate or Holy chayre, out of the which CHRIST preached by

Iohn from heauen to the whole world. And indeede the counſels of God are wonderfull, and his goodneſſe vnſpeakeable, which reuealeth ſo great miſteries to his faithfull, as it were out of the Romiſh priſon, and Babilonicall captiuity.

Moreouer, *Iohn* declareth the cauſe of his comming into the ſame Iland; for hee ſayth, hee was there for the Word of God, and the Teſtimony of Ieſus Chriſt: that is, for the preaching and conſtant profeſſion of the Goſpell of Chriſt.

Hiſtories do report, that *Iohn* was apprehended in *Aſia*, and by Souldiers led to *Rome*, that he might pleade his cauſe before the Emperour *Domitian*, who moſt ſauagely and cruelly condemned the innocent, and cauſed him to be put into a cauldron of hot boyling Oyle, out of the which when he by miraculous prouidence eſcaped without harme, hee was carried and conueied into the Ile of *Pathmos*.

But immediately after *Iohns* baniſhment, God met well inough with this perſecuting Emperor *Domitian*. For in the fifteenth yeare of his raigne he was cruelly and moſt ſhamefully murdered by his owne Seruans. And thus much for the third circumſtance.

Now

Now it followeth to ſpeake of the fourth circumſtance, which is, the perſons to whom this propheſie is written, and that is ſet downe in the firſt Chapter and firſt verſe, to bee all the ſeruants of God. As many therefore as be the ſeruants of God, muſt attend vnto this booke, heare it, reade it, and remember it, for to all ſuch it is dedicated by the holy Ghoſt, to all ſuch it belongeth, for all ſuch it is written and recorded.

Some do falſely and fooliſhly imagine, that it was giuen onely to *Iohn*, and that it might likewiſe bee giuen to ſome ſpeciall men, as to ſome great Schollers or deepe Diuines, which could tell how to vſe it, and how to weild it. But wee ſee how groſſely they erre: for the holy Ghoſt ſaith, it belongeth to all the Seruants of God. And moreouer, *Iohn* is willed and commanded to write all the things which hee ſaw in ſundry viſions in a booke together, and to ſend it to the ſeuen Churches which is in *Aſia*, becauſe the Lord would haue it remaine in perfect record vnto the vſe of the whole Church, both that the Church might haue the cuſtody of this booke, and alſo that it might be a faithfull witneſſe vnto the end of the world, that this booke was written and penned

Chap. 1. 11

pened by *Iohn* the Apostle, of whose truth & sincerity the Church had sufficiēt experience.

True it is indeed that there are but seuen Churches named, but vnder these 7. Churches all others are comprehended. It had bin an infinite matter to reckon vp all the particular Churches which were then in the world, & to haue opened their seuerall estates; therefore vnder these seuen Churches of *Asia*, and their particular & seuerall estates, the state of the vniuersall Church militant is laid open. I conclude therefore that the whole doctrine of Saint *Iohns* Reuelation, appertaineth to the Vniuersall Church of Christ throughout all the World, and in all times and ages, since it was written and recorded. And that as all Scripture is written for our instruction and comfort: and as all Scripture giuen by diuine inspiration, is profitable to teach and conuince, &c. so this booke of the Apocalyps is written for the speciall comfort and instruction of the Church in these last dayes. And so I doe conclude this fourth point. The fift circumstantiall point is, the end and vse of this propheſie, which is to publish and blaze abroad the things which most shortly come to passe, that is, all things propheſied in this booke, and to be fulfilled

Rom. 15. 4.
2 Ti 11. 3. 16

Chap. 1. 1.

euen

euen to the end of the World. and whereas hee ſaith, that theſe things muſt come to paſſe, hee doth vs to vnderſtand how great the ſtableneſſe, and aſſuredneſſe of Gods determination is. For looke what things are fore-appointed by Gods determinate purpoſe, they are altogether vnchangeable: for the Lord is God, and hee is not changed. And he ſayth: *My determination ſhall ſtand.* Mal. 3. 6. And Chriſt ſaith; *Heauen and earth ſhall paſſe away, &c.* Eſay 45. 10. Mat. 24. 35. It is therefore moſt certaine, that euery particular thing contained in this propheſie, ſhall be fulfilled in Gods appointed time. For GOD hath diſcloſed theſe things to his Sonne CHRIST, not to the end hee ſhould ſhut them vp againe in himſelfe, but that he ſhould ſhew them forth to the Godly, that the whole Church might fare the better by them. It doth then ſtand vs all vpon to enquire and ſearch into theſe things which muſt ſo ſhortly come to paſſe, that thereby wee may bee ſtrengthned and comforted againſt all future dangers. And Chriſt ſaith: *Behold I come ſhortly. Bleſſed is he that keepeth the words of the Propheſie, &c.* Apoc. 22. 7. But how ſhall wee keepe them except wee know them? And how ſhall wee know them except wee reade them, and ſtudy them?

If

If therefore wee meane to bee partakers of this bleſſednesse, wee muſt not onely eſteeme this Booke to bee very profitable, but abſolutely neceſſary for all the ſeruants of God to be exerciſed in. And if euer there were any time wherein it behoued to ſet forth, to vrge and to beare in this Doctrine to all the people of God, then it is chiefly neceſſary to be done in this our time. For this age of ours hath in the Popes Kingdome many ſharpe and quicke wits, which commend with maruellous praiſes both the Pope and the popiſh Church, and buzze into the eares of the common people, and vnlearned ſort, many things cleane contrary to the Doctrine of the Scriptures. The Ieſuites and Prieſts are growne exceeding crafty and cunning. The Papiſts are rich, wealthy, and full of armour and munition, Popery ſeemeth to make a head againe, and the Papiſts looke for a day. It ſtands vs then vpon which loue CHRIST and his Goſpell, that wee ſhould be well appoynted, and thorowly armed againſt them. And for this purpoſe the Reuelation of Saint *Iohn* is of great vſe and neceſſity.

As I ſaid before, ſo I ſay againe, that it is the Propheſie of our time, written to this ſpeciall end, that by it wee might be both fore-

fore-warned and fore-armed. If wee doe consider the whole matter of this booke, we shall easily finde out the vse and end of it: For the excellent matter of it doth argue the excellent end and vse of it.

Now then, as concerning the generall matter of this Booke, heere are to bee found very large and liuely descriptions of the most glorious Person of Christ, and all his excellent offices, both of King, Priest, and Prophet; and also most notable descriptions of the Church, and of the Ministers of it: and of the persecutions and afflictions, which it must of necessity passe through in the World. Also of Gods mercifull prouidence for his Church, and most vigilant care ouer it in the middest of all extremities. Here are set before our eyes very liuely descriptions of the Churches deadly enemies; both of Satan himselfe, and his three great instruments, the Roman Emperour, the Pope, and the Turke. Chap. 1. Chap. 2. Chap. 3.

Here are set downe all their cruell persecutions of the Church, and their vtter ouerthrow in the end. Here are described Hell, Death, the resurrection, and the last iudgement. Here also the very Kingdome of Heauen is at large described, with all those great rewards, infinite glory, and endlesse felicity which

which remaine for all the faithfull worſhippers of God.

I conclude therefore, that for as much as this Propheſie of ſuch excellent contents, therefore the vſe and neceſſity of it muſt needes be very great. And for this cauſe *Iohn* is willed and commanded by *Alpha* and *Omega* to write the things which hee had ſeene, the things that were, and the things that ſhall come hereafter. By the things which hee had ſeene, is meant that glorious viſion mentioned in the firſt Chapter, wherein Ieſus Chriſt did appeare vnto him in the middeſt of the ſeuen golden Candleſticks, in moſt glorious manner, as is there deſcribed. And all this was in the Ile of *Pathmos*, where *Iohn* was firſt called and authorized to this worke, and therefore hee is willed firſt of all, to record this viſion which hee had already ſeene.

Ver. 13, 14. 15, 16.

By the things that are, hee meaneth the preſent ſtate of the ſeuen Churches of *Aſia*, which were then the moſt flouriſhing Churches in the World, as they are deſcribed in the ſecond and third Chapters; and in them the eſtate of all other Churches.

By the things that ſhall be, hee meaneth all the

the propheſie of this booke, which were to be fulfilled in their time, and all thoſe ſtrange accidents, which ſhould come to paſſe in proceſſe of time, and the ſeuerall ages of the Church, euen vnto the end of the world. Thus wee ſee how *Iohn* receiued a preciſe commandement from the Sonne of God, to write things paſt, preſent, and to come, that they might ſtand in record vnto all poſterities, from generation to generation. Thus much touching the fift circumſtance, which is the end and vſe of this booke.

Now followeth to ſpeake of the laſt circumſtantiall point, which is the authority of this Propheſie, which is ſtrongly confirmed from the Author of it, which is IESVS CHRIST, and therefore it is called the Reuelation of Ieſus Chriſt, which GOD gaue vnto him. And againe it is written: *Ieſus ſent mine Angell to teſtifie theſe things in the Churches.* Here wee chap.22.16 ſee plainely, that Ieſus Chriſt the very Son of God, the *Alpha* and *Omega*, is the Author of this booke, for hee ſubſcribes his name vnto it, and ſet his hand and ſeale vnto it. Needs therefore muſt the authority of it bee very great, which commeth from ſo great a perſonage: for looke what dignity and authority

he

he is of, from whom the booke commeth, of the same dignity and authority is the booke it selfe.

Another strong argument to confirme the authority of this booke, may be taken from the protestation of Iesus Christ in these words: *I protest vnto euery man that heareth the words of the Prophesie of this Booke, if any man shall adde vnto those sayings, God shall adde vnto him the plagues that are written in this Booke. And if any shall diminish of the words of the Booke of this Prophesie, God shall take away his part out of the Booke of life.* Cha.22.18 Heere we see how Iesus Christ maketh the authority to this Booke equall to all other the Oracle of God, to the which it is not lawfull for any man to adde or detract vnder paine of condemnation. It maketh much also for the authority of this booke, that S. *Iohn* doth so often repeate, reiterate, and inculcate his owne name; I *Iohn*, I *Iohn*, I *Iohn*: I *Iohn* the Apostle; I *Iohn* the Euangelist; I *Iohn* the Diuine, shewing by all these repetitions, how needfull a thing it was that the faithfull should bee throughly instructed who he was, euen one of the Lords twelue Apostles, and therefore to be voyd of all suspition and doubt concerning the authority of

this

this booke, and not once to imagine it to bee any inuention of man, or faigned deuice, ſith it was penned by ſo great an Apoſtle.

Moreouer, the authority of this Propheſie is confirmed by foure reaſons in the laſt Chapter. The firſt is the affirmation of the Angell, who ſayth: *The words are faithfull and true* The ſecond is the authority of the moſt high GOD himſelfe in theſe words, *The Lord GOD of the holy Prophets ſent his Angell to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled* The third is the teſtimony of Ieſus, who pronounced them bleſſed which keepe the words of this propheſie. For ſaith he, *Behold I come ſhortly: Bleſſed is hee that keepeth the words of this Propheſie* The fourth and laſt is the witnes of *Iohn* in theſe words: *I am Iohn which heard and ſaw theſe things.* Now it may bee demanded, what is the cauſe that heere are ſo many things heaped vp for the confirmation of the authority of this booke. Surely wee muſt thinke there is ſome ſpeciall cauſe and reaſon of it. For the Holy Ghoſt doth not vſe to deale ſo much and ſo earneſtly in a matter, but vpon great cauſe. Wee may eaſily gather what the cauſe is. The booke painteth out the whore

chap. 22. 6, 7, 8.

ver. 6, 7, 8.

of *Babylon*, and the whole Kingdome of the great Antichriſt, together with all Sathans cunning and ſleight therein, and for this cauſe Sathan hath laboured eſpecially to weaken the credit and authority of this booke. He by ſome meanes in old time preuailed thus farre, that euen among ſome Churches of true Chriſtians, the authority and truth of it was doubted of. The holy Ghoſt did well fore-ſee this practice of Sathan, and therefore bringeth the more reaſons for the confirmation thereof. If the credite and authority of this booke ſhould neuer haue beene impugned, there needed not any ſuch ſpeciall confirmation. But now (God bee thanked) there is no queſtion or controuerſie concerning the authority of this propheſie. It is receiued as authenticall by the common conſent of all the Churches. Almoſt all the ancient Fathers doe acknowledge it to be canonicall. The new writers doe with one voyce giue their conſent and approbation vnto it. The Papiſts themſelues doe acknowledge it to be the ſacred and vndoubted Word of God; though of all ſcriptures they cannot endure it ſhould bee medled withall, becauſe it cutteth them ſo neere the bone. Moreouer, it may not bee omitted, that

that God is called the Lord God of the holy Prophets, which proueth that this Propheſie is of equall authority with the Propheſies, which were of old, in as much as the ſame God is the Author of it. And this booke is to be held in the ſame account with the bookes of *Moſes*, and of the Prophets; for all things contained in it ſhall as certainely bee fulfilled in their times, as theirs were. In *Eſay*, in *Ieremy*, in *Ezechiel*, in *Daniel*, and in the reſt wee find many things, which the Lord ſhewed by them long before they came to paſſe. Euen ſo there be many things fore-ſhewed and fore-propheſied in this booke, which in their time ſhall be aſſuredly fulfilled. Nay, we ſee and know that many things here fore-told, are already fulfilled, and ſome things are come to paſſe euen in theſe our dayes. Hee that ſhall looke into the times that are paſt, ſince this Propheſie was giuen, ſhall finde that all things haue fallen out agreeable to the Propheſie of this Booke. And ſurely if there were none other thing to perſwade vs touching the authority thereof, this might ſuffice, that euery thing hath fallen out iuſt and iumpe, as this Propheſie did fore-ſhew. It is our great negligence, that wee doe not

clearely see so much. And I doe humbly entreate all the people of God to looke more diligently and narrowly into it in all time to come And thus much as concerning the circumstances.

Now, as concerning the booke it selfe, it may very fitly be diuided into three visions, as it were into three generall parts. The first vision is contained in the three first Chapters, The second vision is contained in the next eight Chapters following, from the fourth to the twelfth Chapter. And the last vision is contained in all the Chapters following, from the twelfth to the end.

As concerning the first vision, my purpose is not to stand much vpon it, because it is plaine and easie to vnderstand, and because it containeth no Prophesies of things to come, but onely openeth the present state of the Church at that time; and also because I haue already touched the summe of it in handling the circumstantiall points, I will therefore content my selfe with a very briefe opening and resolution of it, beginning at the first Chapter.

CHAP. I.

The Summe of the first Chapter.

THe first Chapter containeth foure principall things.

The Title of the Booke.

The saluation of the Churches.

The manner of *Iohns* calling to receiue this Propheſie.

The deſcription of Chriſt, the perſon that called him.

The Title of the Booke is ſet downe in theſe words: *The Reuelation of Ieſus Chriſt, which God gaue him.*

It containeth three things: Firſt the Author of the Booke, which is Ieſus Chriſt, receiuing it from God the Father.

Secondly, the end and vſe of this booke, which is, to ſhew vnto all the Seruants of God, the things which muſt ſhortly bee done. ver. 1,2,3, 4,5,6,7,8.

Thirdly, the ſingular fruite and benefit which the Church ſhall receiue by it, in theſe words: *Bleſſed is hee that readeth, and they that heare the words of this Propheſie, &c.*

The ſaluation is in theſe words, *Iohn* to

the seuen Churches which are in Asia, Grace be with you, and peace, &c. It containeth a description of the Trinity, or three persons in the Godhead. The Father is described of his eternity, namely, to bee hee which is, which was, and which is to come.

The Holy Ghost is described of his diuers gifts and operations, and therefore is called the seuen Spirits which are before the Throne, or which proceed from the Throne: but S. *Iohn* speaketh here of the holy Ghost, according to the vision shewed him in the fift Chapter, where Christ is sayd to haue seauen eyes, which are the seuen spirits of God, sent into all the world. Of the which afterward.

Iesus Christ is described of his three great offices, of King, Priest and Prophet, and also of his glorious power and eternity.

First, touching his Kingly office, hee is called the Prince of the Kings of the earth, that is, King of Kings, for hee is King of *Sion*. Hee is a King to rule and gouerne his Church. Hee must raigne ouer the house of *Iudah* for euer. Hee must reigne ouer all his enemies, and in the middest of his enemies, euen till hee haue trode them all vnder his feete. And this bene-

fit

fit wee haue by it, that wee are made Kings in him, in this life to reigne ouer our corrupt affections, and after this life to reigne as crowned Kings for euer with him, in infinite glory, and endleſſe felicity.

Secondly, touching his prieſthood, hee is ſayd to loue vs, and waſh vs from our ſinnes in his blood. For he is our onely high Prieſt, which by his owne blood hath once entred into the holy place, and obtained eternall redemption for vs. Hee onely it is, which through the eternall Spirit, offered himſelfe without fault to God, to purge our conſciences from dead workes to ſerue the liuing God, So then by vertue of his Prieſthood and ſacrifice, wee are reconciled vnto God, haue free acceſſe vnto the Throne of Grace, and are made Prieſts in him to offer vs ſpirituall ſacrifices acceptable to GOD through him. For *hee hath made vs Kings and Prieſts vnto God euen his Father.*

Ver. 5.

Heb. 9 12.

Heb. 9 14.

verſe 6.

Thirdly, concerning his Propheticall office, hee is called that faithfull witneſſe:

verſe 5.

For hee is ſayd to *Pilate*: *For this cauſe was I borne, and for this cauſe came I into the World, that I might beare witneſſe vnto the Truth.* And the Apoſtle ſayth. *Hee witneſſeth vnder* Pontius Pilate

Iohn 18.

1 Tim. 9. 13. *a good confession.* So then Iesus Christ is one of those *three great witnesses which beare record in Heauen.* Iesus Christ is the Prince of Prophets, euen that great Prophet that should come into the world, through whom all the counsells of God are reuealed to vs: Hee is that onely begotten Sonne, which is come downe from the bosome of his Father, and hath made knowne vnto vs whatsoeuer he hath receiued of his Father.

Hee both by his doctrine, life, and Miracles hath borne witnesse vnto the truth, and by the vertue of his Propheticall office, the whole will of God is made knowne vnto vs. For GOD hath sent him as the great Prophet to instruct the world in Righteousnesse, and hath reuealed himselfe to vs in him: and therefore hee is called *the Image of GOD, the brightnesse*
Col. 1. 15 *of his Glory, and the ingrauen forme of*
Heb. 1. 3. *his person.* And therefore hee sayd to *Philip: Hee that hath seene mee, hath*
Iohn 14. 7. *seene my Father also. And if you had knowne mee, you should haue knowne my Father also.*

Mat. 11. 27. And againe, *No man knoweth the Father, but the Son, and hee to whom the Son will reueale him.* Thus wee see that Iesus Christ is that

that faithfull witnes, and Prince of Prophets, in whom the will of God, and all the counsels of his Father are reuealed vnto vs.

The manner of *Iohns* calling to receiue this Propheſie, is ſet downe in theſe words; I Iohn *euen your brother, and companion in tribulation and in the Kingdome and patience of Ieſus Chriſt, was in the Ile of* Pathmos *for the Word of God, and for the witneſſing of Ieſus Chriſt: And I was rauiſhed in the Spirit in the Lords day, and heard behind me a great voyce, as it had beene of a Trumpet, ſaying: I am* Alpha and Omega, *that firſt and that laſt; and that which thou ſeeſt, write in a booke, and ſend it vnto the ſeuen Churches which are in* Aſia *&c.* Ver. 9, 10, 11.

Now out of theſe three verſes fiue things are to be obſerued.

Firſt, that *Iohn* is commanded by the voyce of Chriſt, which he heard behind him, as loud as a Trumpet, to write and record the viſions which he ſaw, & being ſo written and recorded, to commend them to all the Churches, for the common benefit and vſe thereof. So that herein *Iohn* doth nothing of himſelfe, nothing of his owne braine, but all things by ſpeciall warrant and authority from Ieſus Chriſt, and that *Alpha* and *Omega*,

ga, which doth call him, and authorize him to this great buſineſſe which now he is ſet about.

Secondly, *Iohns* rauiſhment in ſpirit, to the end he might bee made more capable of all theſe heauenly viſions which were ſhewed vnto him.

Thirdly, his great humiliation, whereby alſo he was fitted to receiue and vnderſtand theſe great myſteries. For *God will guide the meeke in iudgement, and teach the humble his waies; yea, his ſecrets are with them that feare him.* Therefore although *Iohn* was a great Apoſtle, and had ſeene wonderfull viſions, yet he is not thereby puft vp with pride and conceit of himſelfe, but in the greateſt humiliation of his ſoule, calleth himſelfe *a brother and companion of all the faithfull, but ſpecially of ſuch as patiently ſuffer for Ieſus Chriſt and his Kingdome.*

Pſalme 25

verſe 9.

Fourthly, the time when *Iohn* was called, which was the Lords day.

Fiftly and laſtly, the place where hee was called, which was the Ile of *Pathmos*, as formerly hath beene ſhewed.

The deſcription of Chriſt, the perſon that called *Iohn* to this new office, is ſet downe in the next fiue Verſes following, wherein the

the excellent glory of Christs person is described. First from the place where Christ did appeare vnto him. Secondly, from the seuerall parts and members of his royall person. ver. 13, 14, 15, 16.

Thirdly, from his prouident care ouer his true Ministers, and all his faithfull people.

Touching the place where Christ in a vision did appeare to *Iohn*, hee saith it was in *the middest of the seuen golden Candlesticks*. For saith hee, *I turned backe to see the voice that spake with mee, and when I was turned, I saw seuen golden Candlestickes, and in the middest of the seuen Candlesticks one like the Sonne of man, &c.* The seuen golden Candlesticks are interpreted by Christ himselfe in the last Verse of the Chapter, to be the seuen Churches. The Churches are said to bee of gold, because Christ delighteth in them as we doe in gold; he valueth euery true member thereof as we doe gold: for euery beleeuer is all glorious within: euery true Christian is very faire and beautifull: euery regenerate man is as gold, euen as most pure gold.

It is said afterward that Christ walketh *in the middest of the seuen Golden Candlestickes*: that is, he is alwayes present with his ver. 11. 12.

Church

Church, to feede it, gouerne it, defend it, and comfort it. The Prophet sayth that Christ hath seuen eyes which goe through the whole world: whereby is signified his watchfull prouidence for his Church: for he is alwayes looking out for the good of it, to defend and protect it against all aduersary power. Which thing was figured in the Rammes skins, wherewith all the Arke was couered, to defend it against all violence of wind and weather. Euen so the mercifull protection of Christ, as it were the continuall couering of his Church.

As touching the parts and members of his royall person, hee is described of his head, and hayre, of his face, of his eyes, of his voyce, of his feete, of his garments, and of his girdle.

As concerning his head and hayre, they are said to bee as *white as wooll, and in snow*, which signifieth his great wisedome and knowledge, to performe all things in his Church, for wisedome and knowledge for the most part doe accompany white heads, and gray haires.

His face shineth as the Sun in his strength. Which signifieth that Christ is the same to his Church, that the Sunne is to the World.

For

For as the Sun lighteneth the whole World with his brightneſſe, ſo Chriſt with the brightneſſe of his face enlightneth his whole Church.

His eyes are like a flame of fire: that is, exceeding bright, and piercing into all places, yea the very heart of men; for nothing is hid from his ſight, with whom we haue to doe. Hee hath Eagles eyes to foreſee all dangers intended and plotted againſt his Church, that hee may in due time preuent them.

His voyce is compared *to the ſound of many waters*, becauſe it ſhould ſound throughout all the World by the preaching of the Goſpell. *Waters* is expounded Chapter 17. verſe 15. of multitudes, nations, and tongues. Chriſts voyce therefore is like many Waters, becauſe his voyce ſhould goe through many Countries and Kingdomes.

His feete are compared to *fine bpaſſe*: to ſignifie both the perfection of all his wayes, and alſo his mighty power to tread downe all his enemies.

Hee is clothed in a garment downe to the ground, to ſignifie that hee walked as King and Prieſt in the midſt of the 7. golden Candleſticks. For Kings and Prieſts in old time did

did weare long garments, eſpecially in the execution of their offices.

He is girded about the paps with a golden girdle: For as Kings and Prieſts did gird their garments cloſe vnto them, leaſt otherwiſe they might be hindered in the execution of their offices, ſo Chriſt girdeth himſelfe cloſe to his buſineſſe: for hee is no idle beholder of the ſtate of his Church, but one that continually worketh out the good thereof.

Concerning his prouident care ouer his faithfull Miniſters, hee is ſaid to carry them in
ver. 16. his right hand: for *hee had in his right hand*
ver. 10. *ſeuen ſtarres:* that is, the Miniſters of the Churches.

As Chriſt ſaith: *The ſeuen ſtarres are the Angels*; that is, the Miniſters of the ſeuen Churches. Miniſters are compared to Starres, becauſe they ſhould ſhine as bright Starres in this darke world, both by life and doctrine.

Chriſt is ſayd to hold them in his right hand, becauſe he alwayes defended them againſt the malice and fury of the World, which of all others is moſt outragiouſly bent againſt them, and their fauorites.

But let men take heed of ouer-bold preſuming to pull the ſtars out of Chriſts right hand

hand, leſt they ſmart for it. The world is very buſie this way, they thinke to wring them out of his hands: but alas poore ſoules, they are not able, hee holdeth too faſt, who can pull them out of his right hand? If they continue bold, and buſie this way, they may hap at laſt take a Beare by the tooth, and peradventure pull an old houſe vpon their heads.

Another reaſon why CHRIST is ſayd to hold the ſeauen Starres in his right hand, is becauſe he worketh by them, and their miniſtery, as an Artificer with his toole in his right hand. The things which Chriſt hath done by theſe inſtruments are glorious and admirable. For by the miniſtery of the Goſpell he hath conuerted many ſinners, and ſaued many ſoules, then the which nothing can be more honourable and wonderfull: and therefore the Word of GOD which is the Miniſters weapon, is compared to *a ſharpe two edged ſword, which came out of Chriſts mouth*. Now vnto all this may be added that Chriſt ſaith; *he was dead, but now aliue*, becauſe he died, and roſe againe. And alſo that he ſaith; *He had the keyes of Hell and Death*: that is, authority and power ouer Hell and damnation. For he hath abſolute power

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ouer Hell and damnation. For hee hath abſolute power to open and ſhut, bind and looſe, and therefore it is written, *Hee hath the key of* Dauid, *which openeth and no man ſhutteth, and ſhutteth, and no man openeth.* All this ſetteth forth the great power and glory of Chriſts perſon, and all aymeth at this marke and end, to commend vnto vs the authority of this booke, becauſe it commeth from a perſon of ſo great dignity and excellency. Laſt of all, it remaineth to ſhew how *Iohn* was affected with this viſion, wherein Chriſt did ſo glorioufly appeare vnto him: for he ſayth; *When I ſaw him I fell at his feete as dead.* Wherein hee ſheweth how greatly he was amazed and daunted with the ſight of Chriſts moſt glorious perſonage. He was ſtricken with ſuch an aſtoniſhment and feare, that that there was almoſt no life, or ſpirit left in him, and all this was to humble him and to ſtrike him downe euen to the ground, in as much as by it, hee findeth his owne weakeneſſe and imperfection; not capable of ſuch a ſight, ſo farre as to endure it. It was no doubt profitable, or rather neceſſary, that this holy Seruant of God ſhould thus bee humbled and made fit to receiue this Reuelation, with the greater reuerence from his

from his great Lord and Maister. And also it maketh much for our profite, as appeareth in that euery part of this vision is rehearsed in the Epistles to the Churches. But to conclude, *Iohn* being thus humbled and cast downe in himselfe, is comforted and raised vp by Christ, *who laid his right hand on him, and willed him to feare nothing*. For saith he: *I am the first and the last, and am aliue, but I was dead, behold I am aliue for euermore.* In which words hee doth greatly cheare vp *Iohns* heart, and telleth him plainely, that this might and terrour of his person is bent onely against the wicked enemies of his Church, nothing at all against the friends thereof: but contrary wise, that all this power and glory, might, and Maiesty is wholy and altogether for the good of his Church. Wherein wee may all clearely see and know to our great comfort that the same arme of God which casteth downe the wicked, rayseth vp the Godly: the same power which woundeth them, healeth vs: the same hand which destroyeth them, saueth: the same might and Maiesty which hurteth them, helpeth vs. For whatsoeuer is in GOD, is wholy for his, and wholy against those that are none of his. And thus much

concerning the first Chapter, shall suffice.

Chapter. 2. and 3.

I Haue thought good to handle these two Chapters together, and in a generall and compendious manner to set downe the most speciall matters contained in them both: not meaning to insist vpon euery particular, both because these two chapters are plaine and easie to vnderstand, and also because they haue beene sufficiently beaten vpon by many. These two Chapters do generally containe seuen Epistles, written to the seuen Churches of *Asia*: wherein the present estate of the Churches of *Asia* is very liuely described, and in them the estate of all other Churches then militant vpon the face of the earth. Euery one of these seuen Epistles containeth foure things.

First, an *Exordium* or entrance into the matters.
Secondly, a generall proposition.
Thirdly, a narration.
Lastly, a conclusion.

The *Exordium* or entrance of euery Epistle containeth two things; namely, the person to whom the Epistle is written, and

and the Person from whom the Epistle is written.

The proposition is one and the same in all these Epistles, contained in these words: *I know thy workes.*

The narration containeth the matter of each Epistle, and consisteth of commendations and discommendations; of admonitions, reprehentions, threats and promises.

The conclusion of euery epistle is one & the same, in these words: *let him that hath an eare heare what the Spirit saith to the Churches.*

First, concerning the person to whom these Epistles are sent, he is named in the beginning of euery Epistle, *To bee the Angell of such and such a Church.* By this word Angel, he meanes not the inuisible spirits which we call the Angels of heauen, for the things attributed to these Angels, can in no wise agree to the inuisible Spirits, as to be Angels o seueral Churches, to be neither hot nor cold, to leaue their first loue, to repent & amend, and sundry such like attributes through all these epistles. But by the word Angel, he meaneth the Minister or Pastor of euery Church: which therefore is called an Angell, because hee is the Minister of GOD, as the word signifieth: As also because euery faithfull

Minister ought to be receiued and regarded as an Angell of God, as the Apostle witnesseth of the *Gallathians*, that *they receiued him as an Angell of God, yea as Christ Iesus.* And hee giueth many admonitions in his Epistles to this effect: for hee would haue all faithfull and painefull Ministers to bee greatly reuerenced and had in double honor: to bee acknowledged and had in singular loue for their workes sake: to bee cared for, to be made much of, and to want nothing: For indeede a good Minister is a Iewell of price. A good Minister is as a friend in Court, which wee say is better then penny in purse. A good Minister is like a candle, which spendeth it selfe to giue light to others. A good Minister is like a Cocke, which by the clapping of his wings awaketh himselfe, & by his crowing awaketh others. For a good Minister by his priuate studies, prayers, and meditations, awaketh himselfe, & by his publike preaching awaketh others. The Scriptures affirmeth a good Minister to be the very glory of Christ. And againe, that a good Minister is a singular blessing of God. For the Lord himselfe sayth; *I will take you one of a citty, and two of a Tribe, & will bring you to Zion: and I wil giue you a pastor,*

2 Cor. 8. 23

Ier. 3. 14.

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according to my heart, which shall feede you with knowledge & vnderstanding. Now then if a good Minister bee so great a blessing of God, and so peareleſſe a Pearle, how great is the sin of those which contemne them, and treade their Ministry vnder foote, as vile and nothing worth? Our Lord Iesus saith of all such · *He that despiseth you despiseth me.* Let those scoffers & scorners therefore take heed how they despise Christ, for assuredly hee will not long put it vp at their hands. Luk. 10. 16.

If any man demand a reason, why all these Epistles are speciall sent and directed to the Angels or Pastors of the Churches, seeing *Iohn* before, chap. 1. 11. is commanded to write them to the Churches of *Asia*: I answere, that he writing to the Pastor, excludeth not the Churches, but in them, or vnder them, hee writeth to the whole Churches, as it plainly appeareth in the conclusion of euery Epistle, when he saith: *Let him that hath an eare, heare what the spirit saith to the Churches.* Then that which is spoken to the Angel of the Church, spoken to the Church. The reason why the speech is specially directed to the Pastor of euery Church, is because the good or bad estate of the Church, for the most part dependeth vpon the

Ministers. For commonly wee see it commeth to passe; Such a Pastor, such people: Such a Shepheard Such Sheepe: Such a Husbandman, such husbandry. And as the Hos. 4. 9. Prophet saith: *Like Priest, like people.* For wee may obserue in all these Epistles, that where the Minister is commended, the people are commended; and where the Minister is discommended, the people are discommended also. So that they stand and fall, sinke and swimme together. As concerning the person from whom these Epistles are sent, it is Iesus Christ, who is very gloriously described of his diuers qualities in the entrance of euery one of these Epistles. First in the Epistles to the Church of *Ephesus* it is said: *These things saith hee that holdeth the seuen Starres in his right hand, and which walketh in the middest of the seuen Candlesticks.* Secondly in the Epistle to the Church of *Smyrna*: *These things saith he that is first and last, which was dead, and is aliue* Thirdly to the Church of *Pergamus*: *Thus sayth hee which hath a sharpe sword with two edges.* Fourthly, to *Thyatyra*: *These things saith the Sonne of God, who hath eyes like a flame of fire, and his feete like fine brasse.* Fiftly to the Church of *Sardis*: *These things saith he*

that

that hath the ſeuen Spirits of God, and ſeuen Stars. Sixtly, to the Church of *Philadelphia*, it is thus ſayd of Chriſt: *Theſe things ſaith he that is holy and true, which hath the key of Dauid, which openeth, and no man ſhutteth, and ſhutteth and no man openeth.* Laſtly, to *Laodicea* it is thus ſayd: *Theſe things ſaith* Amen, *the faithfull and true witneſſe, the beginning of the Creatures.*

Now then we doe plainely ſee how glorioufly Ieſus Chriſt is deſcribed of his ſeuerall properties in euery one of theſe Epiſtles, and what honourable and magnificent titles are giuen vnto him: and to all this end, to moue attention, and to worke in vs a reuerence of ſo great a Perſonage, that wee might more ſeriouſly regard, and deepely ponder the things which proceed from ſo great a Maieſty. For wee ſee and know by common experience that almoſt euery mans words are heeded & regarded according to the opinion & reuerence which is had of his Perſon. Sith then that euery one of theſe Epiſtles: fronted with this great authority: *Thus ſaith the ſon of God: Thus ſayth Chriſt: Thus ſaith* Alpha *and* Omega; therefore we ought to giue diligent heed to the things here in contained. So likewiſe we reade in the He-

brewes, that after the Holy Ghost had very notably described the person of Christ, and extolled him farre aboue the Angels and all other creatures, he giueth the vse of it in the beginning of the second Chapter, saying, *Therefore we ought to giue more diligent heed to his doctrine.* And thus much concerning the *Exordium* or entrance of these seuen Epistles, touching the person to whom and the Person from whom these Epistles are sent. Now it followeth to speake a word or two of the generall proposition contayned in these words: *I know thy workes.* We reade in all these Epistles, how the Sonne of God praises some of the Churches, and dispraises others: commends some Pastors, and discommends others. Now he that will praise or dispraise, must especially looke to this that he be vpon a good ground: and therfore Iesus Christ before he enters into any prayfing or dispraysing, commending or reprouing, doth first protest that he knoweth their workes, and is priuy to all their particular actions, yea, their very thoughts: and therefore cannot erre or bee deceiued in his censures. True it is indeed, that men may erre in their opinions & censures of others, because they know not mens hearts, and with what affections

affections things are carried. Men, I say, may praise or dispraise too much or too little. But Iesus Christ whose eyes are a flame of fire, and which searcheth the reines, cannot faile one iot, not erre a haires bredth as we say, either in commending or discommending, and therefore hee stoppeth their mouthes at the first dash, so as they can haue nothing to reply, when he saith, *I know thy works*: I know well enough what thou art, and what thou hast beene; I am not deceiued in thee, I know thy sitting downe and rising vp, and am accustomed to all thy wayes; And this briefly of the proportion. The narration (as is aforesaid) contained the matter of the Epistles, consisting of praises aud dispraises, admonitions, reprehentions, threats and promises.

Touching the first, we finde that some Churches are wholy commended, others wholly discommended: others partly commended, partly discommended. As for example, the Pastor and people of *Smyrna* and *Philadelphia*, are generally commended for all things, and discommended for nothing; there is no fault found with them; that is, no grosse fault as in others: for they were not without common corruptions and infirmities,

ties. The Minister, of *Smyrna* was a very rare and excellent man, although a poore man to the world ward. For Christ saith thus vnto him: *I know thy pouerty: but thou art rich*, that is, rich in grace, and the manifold gifts of the Spirit. Thou hast done great seruice to the Church. Thou hast imployed thy gifts to the good of many. Thou takest great paines in the Ministery, and art greatly blessed in thy labours: for thou hast an excellent flock, a notable good people, and therfore I cannot but greatly commend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man.

Apo. 2,9.

For although his gifts were not so great as some others, yet was hee very painefull and faithfull in a little: of whom it is said, *Thou hast a little strength, and hast kept my word, and hast not denyed my name*: that is, thou art very constant in the profession and practice of Christian Religion. And thereupon Christ promised to blesse his labours. For saith he: *I will make them of the synagogue of Sathan which call themselues Iewes, and are not, but doe lie: Behold I say, I will make them that they shall come and worship before thy feete, and shall know that I haue loued thee.* Here wee do plainely see how Christ promiseth

ſeth to bleſſe this mans Miniſtery, for his paineſulneſſe and diligence, although he was not of the greateſt gifts. For men of greateſt gifts are not alwayes moſt bleſſed in their labours. For God doth commonly worke the greateſt things by weake meanes, that all glory might redoune vnto him, and no fleſh might boaſt in his ſight. For otherwiſe if men of greateſt gifts ſhould alwayes bee moſt bleſſed in their labours, and win moſt ſoules vnto God, then wee would be ready to aſcribe that to men, and their gifts, which is proper vnto God; and ſo his praiſe and glory ſhould be ſomewhat ecclipſed. Thus we ſee what excellent men the Miniſters of *Smyrna* and *Philadelphia* were, and what excellent people they had in their charges. But on the contrary, the Paſtor and the people of *Sardis* are *Laodicea*, are diſcommended for all things, and commended for nothing. Indeed the Miniſter of *Sardis* had a great name for learning, and other good gifts, but he was growne very idle and negligent, & did little good with his gifts. Of whom it is ſayd: *Thou haſt a name that thou liueſt, but thou art dead.* That is, there was no ſpirit in him, no life of grace, his gifts waxed ruſty for want of vſe: he was fallen aſleepe:

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he was fallen away from the grace of God: he was nothing the man which he had been. Therefore hee is admonished to awake and strengthen the things which remaine, which were ready to die.

The Minister of *Laodicea*, and the people also, were growne luke-warme, neither hot nor cold; they were become careleſſe and ſecure, not caring greatly which end went forward in GODS matters, ſo they might enioy the preſent profits and pleaſures of this life.

Concerning the Paſtors and people of *Epheſus*, *Pergamus*, and *Thyatyra*, they are partly commended, and partly diſcommended. Theſe three were reaſonable good Miniſters, and had many good parts in them, and tooke paines in their charges, although there bee ſome faults found with them. For the Miniſter of *Epheſus* is commended for ſix things; for labour, for patience, for zeale, for wiſedome, for ſincerity, and for courage: but diſcommended for leauing his firſt loue; that is, for reuolting, or ſomewhat going backe, or rather indeede, for cooling in the loue and zeale of God. The Miniſter of *Pergamus*, and people alſo are greatly commended for their conſtant profeſſion of the truth

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in the middest of manifold troubles, and the very heate of persecution. For the rage of the enemies grew so fierce against the profession and professors of the Gospell, that *Antipas* the Pastor of *Pergamus* (as some suppose) was put to death. For Christ saith thus of his Church: *Thou dwellest where Satans throne is, and yet thou keepest my name, and hast not denyed my faith euen in those dayes when* Antipas *my faithfull Martyr was slaine among you, where Satan dwelleth.* Apo. 2. 13.

But yet notwithstanding this Church is found fault withall for some few things, that is two grosse faults: the one for suffering the doctrine of *Balaam* to be broched there by the instruments of Satan: the other, that they maintained the doctrine of *Nicolaitans*. The doctrine of *Balaam* did vphold the lawfulnesse of eating things sacrificed to Idols, and of committing fornication: for he taught *Balac* the King of *Moab*, thus to put a stumbling blocke before the children of *Israel*. The doctrine of the *Nicolaitans* did vphold the common vse of women, that is, that women might bee made common. These two most grosse and absurd doctrines were suffered and maintained in the Church of *Pergamus*. Apo. 2. 14.

As concerning the Church of *Thyatyra*,

atira, they are greatly commended for their loue and seruice to the Church: for their faith, patience, and manifold workes, and
Apo. 2.19. especially for their constant proceeding in Religion and Godlinesse, and that with increase. For of this Church it is said: *I know thy loue and seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first.* But this Church is discommended for suffering the wicked woman *Iezabell*, (that is, a false Propheteſſe, who was craftily crept into this Church) to teach and seduce the people of God in that congregation, teaching the same false doctrine that *Balaam* did at *Pergamus*: which
Apoc. 2.10 was, that it was lawfull to commit fornication, and to eate meates sacrificed vnto Idols: Hitherto concerning the prayses and disprayses of the Churches. Now followeth to speake of the admonitions.

First the Church of *Ephesus* hauing fallen from their first loue, is admonished to remember from whence they were fallen, to repent, and to doe their first works. Also the Church of *Smyrna* is admonished & exhorted to stand fast in the midst of those persecutions and troubles, which should be raised vp against it by the Emperor *Traianus*, and

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continue for the ſpace of ten yeare. They are therfore exhorted & incouraged by our Lord Ieſus: not to feare the things which they ſhould ſuffer: for although the Diuel and his Inſtruments ſhould haue ſcope to perſecute and impriſon them for ten dayes, that is, ten yeares, according to propheticall account; yet if they had continued faithfull to the death, they ſhould haue the Crowne of life. The church of *Pergamus* ſuffering & maintaining the doctrine of *Balaam*, and the *Nicolaitans*, is admoniſhed to repent and amend. The Church of *Thyatyra*, which ſuffered the falſe doctrine of *Iezabel*, is admoniſhed to looke to her ſelfe, and to hold faſt the truth of Religion. *Sardis* being dull and dead, is admoniſhed to awake and ſtrengthen the things which remaine that were ready to dye. *Philadelphia* is admoniſhed to hold that which they had, that no man take their Crowne. *Laodicea* being neither hot nor cold, but luke-warme, is admoniſhed to bee zealous and amend. And although they thought their ſtate good enough, being puft vp with conceitednesse, yet are they charged to bee poore, naked, and blind, and thereupon counſelled and admoniſhed to buy ſpirituall gold, that they may bee rich: and

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ſpirituall garments to hide their nakednesse, and ſpirituall eye-ſalue, to annoint their eyes that they may ſee.

Concerning reprehentions, *Epheſus* is reproued for going backward: *Pergamus* and *Thyatyra* for ſuffering and maintaining corrupt doctrine, as formerly hath beene ſhewed. *Sardis* for delneſſe, dafneſſe, and vnſoundneſſe in their manner of worſhipping God. *Laodicea* for luke-warmeneſſe and conceitedneſſe.

Touching threats, *Epheſus* is threatned, that except they repent and doe their firſt workes, their Candleſticke ſhould be remoued out of his place; that is, the Church ſhould be tranſlated to ſome other place, but not deſtroyed. For God doth remoue, but not deſtroy his Candleſticks. *Pergamus* is threatned, that vnleſſe they did ſpeedily repent, Ieſus Chriſt ſhould come ſhortly and fight againſt them with the ſword of his mouth. *Thyatyra* is threatned, that except they repent them of their workes, they ſhould be caſt into a bed of affliction; and all their fauorites ſhould be ſlain with death. *Sardis* is threatned, that if they did not watch and awake. CHRIST would come ſuddenly vpon them as a Theefe, and they

ſhould

ſhould not know what houre hee would come.

Concerning promiſes, they be very great and large; for euerlaſting ioy, and the very fulneſſe of glory is promiſed to all that fight the good fight of faith, and oue rcome in the ſpirituall battell againſt the fleſh, the world and the Diuell. *Epheſus* is promiſed, that if they fight it out couragiouſly & conſtantly to the end, they ſhould eat of the tree of life, which is in the middeſt of the paradiſe of God.

Smyrna is promiſed in like caſe, that they ſhould not be hurt of the ſecond death. *Pergamus* likewiſe is promiſed to eate of the *Manna* that is hid, & to haue the white ſtone of victory giuen them. *Thyatira* is promiſed to haue power giuen them to rule ouer Nations, & to bee lightned with heauenly brightnes, like the morning Star. *Sardis* is promito be cloathed with white array; that is, with heauenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promiſed to haue a pillar made in the Temple of God; that is, a firme and vnmoueable place of eternall glory. *Laodicea* is promiſed to ſup with Chriſt, and to ſit with him vpon his throne for euermore. Thus we

see what great and precious promises are made to all Churches that fighth& ouercome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seuen Churches. Wherein they are exhorted, that such as haue eares to heare, should heare, ponder, and consider all the aforesaid praises, and dispraises, admonitions, reprehensions, threats, and promises. And it is therefore said, such as haue eares, because there are very few to bee found that haue circumcised and sanctified eares, to heare and vnderstand heauenly things. This is proper to the elect, this is but to whom it is giuen. And thus briefly and generally wee see what was the present state of euery one of the Churches of *Asia*, vnto which this Prophecie was to be sent: so that by them wee may see in what estate the vniuersall Church militant was at that time. For as some of these seuen as yet stood firme, and others had much declined, so was it with all other Churches.

Hitherto concerning the first vision, containing generally the inscription of this booke: *Iohns* salutation to the Churches. *Iohns* new calling: The excellency of Christ which called him: And the present estate of the

the Church. Now we are to proceed to the ſecond viſion, contained in the next eight Chapters to the twelue, wherein is ſhewed, what ſhould bee the future eſtate of the Church in all ages, euen vnto the end of the world.

CHAP. 4.

THe principall thing contained in this fourth Chapter, is a deſcription of the Perſon of God, the author of this booke, who is moſt gloriouſly deſcribed of that excellent glory that is in himſelfe, and of his royall throne which hee ſitteth vpon, and of his goodly retinue, and troopes of Saints and Angels attending about his moſt glorious throne. Whereunto is added the diuerſe qualities, both of Angels and Saints, both in themſelues and their owne natures: as alſo in their manner of praiſing & worſhipping of God. This is the generall ſumme and ſenſe of this Chapter.

But for the better clearing and more full opening of, I will come to the words of the text, and open them as they lie in order.

After this I looked, and beho'd a doore was open in Heauen, and the first voice I heard, was as it were of a Trumpet, talking with Verſe 1.

me, saying : Come vp hither, and I will shew thee the things which must bee done hereafter.

These words (*After this*) haue relation to the first vision spoken of before, as if hee should say, after I had receiued the former vision, concerning the present estate of the Church, now I had another vision cõcerning the future estate thereof; & therfore he saith, *a doore was opened in Heauen*, that hee might come in and see all these things which should be reuealed to him. For the opening of the doore in Heauen doth here signifie the vnlocking of heauenly things vnto *Iohn*, or his entrance into them: for so the word *doore* is taken 2. *Cor.* 3. 12. *Apoc.* 3. 8. After the opening of the doore, he is called vp with a loud voice, like a Trumpet, saying, *Come vp hither*: for although the doore was opened, yet durst hee not enter in till he was called and commanded to come in. For in these cases he doth not presume in any thing as of himselfe, without speciall warrant and direction: As the Scripture saith: *No man taketh this honour vnto himselfe, but he that is called of God, as Aaron was.* Heb. 5. 4. The voice that calleth him, is like a Trumpet that is loud and shrill, that he might be stirred vp more diligently

gently to attend vnto the contemplation of theſe great ſecrets which ſhould be reuealed vnto him. This voice commandeth him to come vp hither: which ſheweth that *Iohn* was rapt vp in the Spirit vnto the Heauens to ſee this viſion. This voice promiſeth *to ſhew him things which muſt be done hereafter*: that is, that hee ſhould bee made acquainted with the future eſtate of the Church, as already he was with the preſent eſtate thereof.

And immediately I was rauiſhed in the Spirit, and behold, a Throne was ſet in Heauen, and one ſate vpon the Throne. Verſe 2.

Vpon this ſuddaine and extraordinary calling by ſo heauenly and loud a voice, *Iohn* was forthwith rauiſhed in Spirit. For as the Prophet *Ezechiel* was by the ſpirit in the viſions of God, carried from *Chaldea* to *Ieruſalem*: So this holy Apoſtle is carried by the Spirit in the viſions of God into Heauen, and by the ſame Spirit is made fit & capeable of all theſe heauenly viſions which ſhould be ſhewed him. So that in all this we do plainely and cleerely ſee, that *Iohn* hath (as it were) a further calling and admittance from Heauen, to behold & ſee theſe wonderfull ſecrets which now are to be imparted vnto him.

Behold a Throne, &c. Here begimneth the

deſcription of the moſt high and glorious maieſty of God, who is deſcribed after the manner of earthly Kings and Iudges ſitting vpon their thrones and iudgement ſeats. For he is King of *Zion*, and Iudge of al the world.

Verſe 3. *And he that ſate, was to looke vpon like vnto a Iaſper ſtone, and a Sardine, and there was a Raine-bow round about the Throne like an Emeraud.*

God for his admirable glory and beauty, is here compared to two moſt precious ſtones. The one which is the Iaſper, being of a perfect greene colour, as Philoſophers write: the other, which is the Sardine, being of a moſt bright red colour: Nothing can ſufficiently reſemble the glory of God, being infinite: but theſe things being the moſt precious vnder the Sunne, doe after a ſort ſhaddow it vnto vs.

There was a Raine-bow round about the Throne, which may ſignifie, that Gods Throne in glory and beauty doth farre excell all other Thrones of mortall Princes; yea, euen that of *Salomon*, which was of moſt pure Iuory. or rather it way ſignifie, that although God in himſelfe is moſt glorious and admirable, yet hee keepeth promiſe and couenant with the ſons of men. For the Raine-

bow

bow was a ſigne of his couenant, as appeareth *Gen.9.* and aſſuredly God will be mindfull of his couenant to a thouſand generations. This Raine-bow is ſayd to be like an Emeraud, which is alwaies of a freſh greene colour, ſignifying that Gods couenant of grace and mercy towards his Church, is alwayes freſh and greene, and his goodneſſe towards his people perpetuall and vnchangeable.

Moreouer, God is deſcribed of his glorious retinue, and heauenly company about him. Verſe 4. For it is ſayd: *Round about the throne were 24. ſeats, & vpon the ſeats 24. Elders:* Which ſignifie the whole Church, both militant and triumphant, both of Iewes and Gentiles; and are therefore called 24. becauſe the Church of the Iewes grew out 12. Patriarchs: and the Church of the gētiles out of 12. Apoſtles. And as the glory and pompe of mortal Kings is ſet out by their troops & traines of nobles, and other excellent perſonages: So the glory of God (which in it ſelfe can receiue no increaſe) is to our capacity commended and ſet forth by his goodly companies of Saints and Angels. Theſe 24. Elders are cloathed in white rayment, which ſignifieth their righteouſneſſe, as it is expounded, chapter 19. verſe 8. *not inherent, but imputatiue:*

For they hauing no righteousnesse of their owne. Christs righteousnesse is imputed vnto them through faith, and through faith is made theirs: *For Abraham beleeued, and it was imputed vnto him for righteousnesse.* These 24. Elders had on their head crownes of gold, which signifie their victories ouer the world: for all the elect ouercome the world through faith, as S. *Iohn* teacheth; and not the world only, but euen the flesh and the Diuell also: And therefore the crowne and garland of victory belongeth vnto them as most valiant conquerors.

Verse 5. Moreouer it is sayd, that *out of the throne proceed lightnings, and thundering, & voices,* which signifie his terror and fearefull power in the preaching of the Law: for the preaching of the Law, is as it were a voice of lightning and thundring. The powerful preaching of the law, is the very thundering of hell, and lightning of the wrath of God vpon all impenitent sinners: and therefore at the deliuery of the Law, there were lightnings and thundrings, and Mount *Sinai* it selfe did tremble and shake.

Further it is said *there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.* These seuen lampes which

which are interpreted to be the ſeuen ſpirits of God, doe ſignifie the preaching of the Goſpell, and the manifold graces and gifts of the Spirit; which are giuen to the Church by the meanes thereof. For the Goſpell giueth a cheerefull and comfortable light, being the Miniſtry of the Spirit, as the Apoſtle ſaith, and therefore is reſembled to ſeuen Lamps. So then from the throne, that is, from the preſence of God, proceedeth both Law and Goſpell, and the Miniſtry of them both for the ſauing of ſoules. And all this maketh much for the ſetting forth of Gods glory and Maieſty, being the marke heere aimed at.

And before the throne there was a Sea of glaſſe like vnto Chryſtall: Verſe. 6.

This Sea of glaſſe is the world, which is fitly compared to a Sea, becauſe it is full of ſtormes, tempeſts, and waues, that are continually raiſed vp in it.

It is full of rocks, vpon which many daſh, and make ſhipwracke.

It is compared to a Sea of Glaſſe, for the brittleneſſe, changes, and vncertainety of all things in the world.

It is ſaid to bee before the Throne like Chryſtall, becauſe the all-ſeeing God doth

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as cleerely behold from his Throne all the thoughts, words, and works of the ſonnes of men, and all other particular actions of all his creatures vnder the Sunne, as wee behold our face in a Chryſtall. For *all things are naked, and as it were laid out in an anatomy vnto his eyes, with whom we haue to doe.*

Verſe 8. Moreouer it is ſaid, that *in the middeſt of the throne, and round aboue the throne, were foure Beaſts full of eyes before and behinde.* Theſe foure Beaſts doe ſignifie the Angels of Heauen, the inuiſible and elect Angels, as it is expounded, *Ezech.* 10. verſe 20. where the Prophet in a viſion ſeeth foure beaſts, as it were bearing vp and drawing Gods Chariot of triumph. And at the 20. verſe he ſaith expreſſely, that hee at laſt vnderſtood they were the Cherubins: The firſt and tenth Chapter of *Ezechiel* being throughly looked into, doe make this plaine. The reaſon why the Angels are called by the name of Beaſts, is, becauſe in the next verſe they are compared to beaſts for their qualities of certaine beaſts. They are named foure in number, being otherwiſe innumerable, becauſe they are likened to foure ſeuerall beaſts.

The Angels are ſaid to haue eyes before and behind, for their great vigilancy ouer the Church,

Church, and euery member thereof: and because they are endued with knowledge of things past and things to come: and last of all, because they see and discerne almost all actions vnder the Sun, vpward and downeward, backward and forward.

And the first beast was like a Lyon, the second like a Calfe, &c. Verse 7.

Here the Angels are compared to foure seuerall beasts: to a Lyon for strength and courage: to a Calfe or an Oxe, for seruice and vse: to a Beast hauing the face of a man, for wisedome: to an Eagle, for swiftnesse and readinesse to execute the will of God. And moreouer, because the Eagles soare aloft, and flye a very high pitch, we are giuen to vnderstand, that the heauenly Spirits are much in celestiall contemplation, and doe receiue the knowldge of hid secrets and counsels, for they are much aloft about the Throne of God, and many high and deepe secrets are opened vnto them.

And the foure beasts had each of them sixe wings about him, and they were full of eyes within, &c. Verse 8.

This maketh it very plaine, that by these Beasts are vnderstood the sixe Angels, because hee ascribeth vnto euery one of them

six

ſix wings a peece. For the Angels are deſcribed with wings, both in the firſt and tenth of *Ezechiel* before mentioned: and alſo in the ſixth Chapter of the Prophecie of *Iſaias*, where the Seraphins are ſayd to haue ſix wings a peece; two to couer their faces: two to couer their feete: and two to flye withall. And they haue two wings to couer their faces withall, becauſe they are not able to endure the vnconceiueable brightneſſe and glory of God, for he dwelleth in vnapproachable light. They haue two wings to cover their feete withall, becauſe mortall men are not able to looke vpon the brightneſſe that is in Heauen. For we read that many haue beene aſtoniſhed and dazled with the glory and brightneſſe of Angels, ſo glorious creatures are they. They haue two wings to flye withall, to note their prompt obedience and readines to execute the commandements of God, as formerly was ſhewed. Moreouer, the Angels are ſaid to haue wings, and to flye ſwiftly: becauſe God by them doth ſpeedily diſpatch many purpoſes actions and ſeruices here below: and for this cauſe the Scripture affirmeth, that *he rideth vpon the Cherubins: that he dwelleth between the Cherubins: and that hee maketh the Clouds*

Clouds his Chariots, and walketh vpon th wings of the winde. For as earthly Kings are in their progreſſes carried in their moſt ſumptuous coaches, drawne by the moſt excellent Coach-horſes, to diſpatch great buſineſſes, and many waighty affaires within their dominions: ſo the Viſions in *Ezechiel* do ſhew that the immortall King is carried moſt ſwiftly in his Chariot of triumph, drawne by the Cherubins, as it were by beaſts, to direct and ouer-rule all actions vnder the Sun. Moreouer, theſe Angels are ſaid to *bee full of eyes within*, to note not onely their fulneſſe of knowledge, but alſo their inward ſight into all heauenly things; yea, euen ſuch as are moſt ſecret and hid: for they are of all other creatures moſt inward with God. None of his Children know ſo much of his counſell as they. Furthermore the Angels are heere ſaid to prayſe God *vnceſſantly, day and night, ſaying*; *Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come*: Where wee may cleerely ſee, that the Angels prayſe and worſhip God in a burning zeale without wearineſſe. For they are not as men, which through their great corruption, are full of dulneſſe and wearineſſe in Gods worſhip; but they doe alwaies ſerue him

Verſe 8.

Verſe 8.

him with infatigable desires, & therefore are called Seraphins, because they burne in the zeale of God; and Cherubins, because their delight is to approach neere vnto him, and to be alwaies about his Throne; yea euen in his chamber of presence. They doe double and treble this world (*holy*) and warble much vpon it, because tney know full well, that hee is righteous in all his waies, and holy in all his workes, and that all his proceedings and iudgements are euen then weighed in the ballance of Iustice and equity, when to mans sense and the iudgement of reason, they seeme nothing lesse. For his iudgements are as a great depth which mans reason cannot sound. Further, wee see that *when these beasts*, that is, the Angels, *gaue glory and honour and thanks to God, &c. the* 24. *Elders also fell downe before him, and worshipped him that liueth for euermore.* Where we may see, that both Saints and Angels, doe ioyntly prayse and magnifie God, and him alone, *Euen that GOD that liueth for euermore, euen that GOD which was, which is, and which is to come*; that is, the eternall and euerlasting God. For the Scripture sayth: *Praise him, O yea Saints, and praise him, O yea Angels that excell in strength. And the* 24.

Elders

Elders cast their Crownes before the Throne, saying, Thou art worthy, O Lord, to receiue glory and honour, &c. Wherein we see, that all the Elect do empty themselues of all worthinesse to haue any glory, acknowledging that their Crownes of glory are Gods free gift, and that the praise thereof belongeth onely to him and nothing to themselues. And this in very deed is the right manner of worshipping God, frankly to ascribe all glory to him, and all shame to our selues, to giue all to him to whom all is due, and nothing to our selues, which haue nothing; for nothing can be giuen or taken out of nothing.

Now then, to conclude and winde vp this 4. Chapter, we do clearely see the summe and drift of all is, that that Heauen doore was opened vnto *Iohn*, and that hee was let in, and called vp into the Chamber of presence by a very loud voice, there to take notice of the future estate of the Church: and that the person which thus called him vp was the very immortall God himselfe, who is so gloriously described of his Throne, his troopes and traines of Saints and Angels, as wee haue heard. And all this is to commend and set forth the authority of this booke, whose Authour is so excellent, yea, super-excellent.

Chap.

CHAP. V.

AFter this Vision containing the glory of the diuine Maiesty was shewed vnto *Iohn*, that he might know from what fountaine this Propheoie was deriued, now in this fift Chapter is taught and shewed by what meanes and by whose mediation, the knowledge of such hidden mysteries were reuealed vnto the Church; namely, by the meanes and mediation of Iesus Christ, in whom onely the counsels and secrets of God the Father are opened, and made knowne vnto men. For he is the great Prophet and Doctor of the Church, which is come down from the bosome of his Father, and *hath made knowne vnto vs whatsoeuer he hath receiued of his Father, as he himselfe testifieth.* And the Church is commanded by *a voice from Heauen to heare him, and him alone.*

This fifth Chapter containeth three things, generally, First, a description of the booke, which was in the right hand of God. Ver. 1,2, 3,4,5,6,7.

Secondly, a description of Iesus Christ, which receiueth it at the hand of his Father and openeth it.

Thirdly, a description of those most glori-

ous

ous praiſes which are giuen to Chriſt by the Angels, Saints, and all the creatures in Heauen and earth.

I ſaw in the right hand of him that ſate vpon the throne, a booke written within, and on the backe ſide, ſealed with ſeuen ſeales. ver. 1.

By this booke here mentioned, is meant this preſent booke of the Apocalyps, or Reuelation, as it ſhall plainely appeare in the next chapter, when we come to the opening of the ſeuen ſeales thereof. For the things which fall out vpon the opening of the ſeuerall ſeales, doe plainely declare, that all is meant of the particular matters contayned in this preſent booke.

This booke is ſaid to be in the right hand of him that ſitteth vpon the throne, becauſe all the ſecrets reuealed in it, come from the counſell and decree of the moſt high God, and are ordered by his meere direction and prouidence.

It is called a written booke, to ſhew that the things contained in it, are ſo firmely decreed in the counſel of God, that none of them ſhall faile, but come to paſſe, and be fulfilled in their ſeaſon. They are ſuch as we may write of, as we vſe to ſay: and therefore for the certainty of them, they are here ſaid to be written in a booke.

This booke is ſayd to bee written within and without, for the multitude and variety of matters contayned in it. For there were both many and great things which ſhould fall out in the world from the time that *Iohn* receiued this Propheſie, vnto the end of the World.

This booke is ſealed with ſeuen ſeales, that is to ſay, perfectly ſealed, becauſe the things contained herein, are counſels and ſecrets, onely knowne to God, till it pleaſed him to reueale them to his Church by his Son. The elect Angels knew nothing of the things written in this booke, before the ſeales were opened.

ver. 2. *And I ſaw a ſtrong Angell, which proclaimed with a loud voice; Who is worthy to open the booke, and to looſe the ſeales thereof?*

Heere is Proclamation made to all creatures, that if there were any manner of perſons in Heauen or earth, among men or Angels, that would take vpon them to open and expound this booke, that they ſhould come forth and ſhew themſelues, and bee very willingly and gladly heard. But alas, the ver. 3. next verſe doth ſhew, that *none in heauen or earth was able to open the booke and expound it: whereupon Iohn wept very much, becauſe*

no

no man was found worthy to open and interpret this booke.

The cauſe of *Iohns* weeping and lamenting, was for feare the Church ſhould bee depriued of ſuch profitable and excellent things as hee knew were contayned in this booke. Such was his loue to the Church; ſuch was his zeale and care for the people of God. An example worthy of all imitation to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papiſts and Atheiſts are of a contrary minde, for they reioyce in the concealing and keeping cloſe of the Scriptures, and are much grieued with the opening and reuealing thereof; becauſe thereby their hypocriſie and villany is detected and diſcarded.

Vpon this, one of the Elders ſayd vnto Iohn: Ver. 5.
Weepe not: Behold, the Lion which is of the Tribe of Iudah, the roote of Dauid, hath obtained to open the booke, and to looſe the ſeales thereof.

Heere wee ſee how *Iohn* is comforted and cheered vp by one of the Elders, being now very penſiue and ſad; and is willed to plucke vp a good heart, and to bee of good cheere, for hee could tell him good newes;

to wit, of one that could open and expound this booke, and all the secrets in it; and that is Iesus Christ, the great reuealer of secrets, and onely expounder of all riddles, and hidden mysteries, as before hath beene spoken.

Iesus Christ is here sayd to be of the Tribe of *Iudah*, because hee is lineally descended of that Tribe, according to the flesh, and his humane nature.

Hee is compared vnto a Lyon, by allusion vnto *Iacobs* words in his last will and testament, concerning *Iudah*, namely, that *hee should couch as a Lyon, and as a Lyoneſſe, and none should stirre him.* Hee is fitly compared to a Lyon, for his great and admirable power and strength, for hee raigneth and must raigne ouer all his enemies, and in the middest of all his enemies, till hee hath troade all his enemies vnder his feete. Hee is called the *roote of Dauid*, both here, and also in the 22. Chapter of this Booke, verse 16. because hee sprung out of *Dauid*, the Sonne of *Ishai*, as a branch out of his roote, as the Prophet did fore-tell, that *A rod should come forth of the stocke of Ishai, and a graft should grow out of his rootes.* And the Apostle saith, that *Christ was made of the seede of Dauid, according to the flesh.*

Then

Then ſayth *Iohn*, *I beheld, and loe, in the middeſt of the throne, and of the foure beaſts, and of the Elders, ſtood a Lambe, as though he had beene killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen Spirits of God ſent into all the world.* ver. 6.

Here *Iohn* taketh a view and ſight of Ieſus Chriſt, from the very middeſt of the throne, and of the foure beaſts, and the Elders. Chriſt doth not appeare about the throne, as doe the Saints and Angels, which are but miniſters and miniſtring Spirits: but in the very middeſt of the Throne, and the foure beaſts, &c. becauſe hee is God euerlaſting, coequall and coeternall with the Father; *in whom* (as the Apoſtle ſayth) *dwelleth all the fulneſſe of the Godhead bodily or eſſentially*. And here afterward the ſame worſhip and honour is aſcribed vnto him both by the Saints and Angels, which before is aſcribed vnto God the Father.

Chriſt is heere compared to a Lambe, for his innocency; for the Scripture ſaith, *Hee was a ſheepe, dumbe before his ſhearer. Hee is the Lambe of God that taketh away the ſins of the world. Hee is the Lambe ſlaine from the beginning of the world*: Hee is compared to a

Lyon, for his great and incomparable ſtrength in conquering Hell, Death, and damnation, and all infernall power. And to a Lambe, becauſe he hath diſpatched all this vpon the Croſſe, by the ſacrifice of himſelfe once offered: for hee neuer did more liuely ſhew forth his Lyon-like power, then when hee was as a Lambe ſlaine and ſacrificed vpon the Croſſe.

This Lambe Chriſt is here ſayd to haue *ſeuen hornes*, which ſignifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed ſpeech of horne is vſually ſo taken in all the Scriptures. This Lambe alſo is ſayd to haue *ſeuen eyes*, which are interpreted to be the ſeuen Spirits of God: that is, the manifold graces and gifts of the Spirit, which hee giueth vnto his Church. Now then to conclude this point, for aſmuch as the number of ſeuen in this booke is a number of perfection & alwaies noteth perfection, therefore by Chriſts ſeuen hornes, and ſeuen eyes, we may, and that ſoundly vnderſtand his perfect power, and his perfect ſight and knowledge in all things. For his ſeuen eyes are ſo taken in the third chapter of the Propheſie of *Zachary*, whether it is ſaid: *Vpon one ſtone ſhall bee ſeuen eyes.* Meaning, that

that Ieſus Chriſt, the corner ſtone of the Church, ſhould be full of eyes, to looke out for the good of his Church, and to giue light to all others: for hee is the life and light of the world.

And hee came and tooke the booke out of the right hand of him that ſate vpon the throne. verſe 7.

Here Ieſus Chriſt takes the booke out of his Fathers hand, purpoſing both to open it, and expound it: For hee is the onely expounder of the law, and the beſt interpreter of his Fathers will.

Hereupon it is ſaid, that *the foure beaſts, and 24. Elders fell downe before the Lambe,* verſe 8. to teſtifie their thankefulneſſe, and inward ioy and reioycing, that the Sonne of God would take vpon him this office, which none other would or could performe.

Moreouer, by their falling downe and worſhipping him, they doe plainely teſtifie, that hee is God ouer all, to bee bleſſed for euer. For otherwiſe the Angels of Heauen, both Cherubins and Seraphins, would not thus fall downe and worſhip him, aſcribing vnto him both deity and diuine honour. Conſider then how great hee is, of whom it is ſayd: *Let all the Angels of God worſhip him.* Pſa. 97. 7

Moreouer, these Angels and Saints are
Ver. 8. said to *haue euery one Harpes and golden Vials, full of Odours, which are the prayers of the Saints.*

These harpes do signifie the sweete concent and harmony both of men and Angels, in sounding forth the prayses of the Lambe: for herein the whole Church both militant and triumphant doe accord and tune toge-
Apoc. 14. 2 ther, *as many harpers harping vpon their harpes*; as it is written also in another place.

Hereby also they doe plainely testifie that inward peace and spirituall ioy, which all the faithfull haue through Christ, which is more sweete and delightsome to the soule, then any musicke is vnto the eares.

The *Vials full of Odours*, are expounded to bee the prayers of the Saints, which are therefore compared to odours, because they smell sweete in the nostrels of God, and are more fragrant then any nosegay or perfume whatsoeuer: for hee taketh great pleasure in the prayers of his people; especially when they come out of golden vials, that is, sanctified hearts and consciences: for euery sanctified heart is a golden heart in the sight of God; and euery regenerate conscience is a Iewell of price, guilt with gold, and enameled with

with pearle. For this cauſe the holy man *Dauid* wiſheth earneſtly, that his heart might be ſo renewed and cleanſed inwardly, that his *prayer might be directed as incenſe in Gods ſight, and the lifting vp of his hands as a ſweet ſmelling ſacrifice.* Pſal. 14.1.

Furthermore, *theſe Saints and Angels do ſing a new ſong.* That is, they doe ſing to the prayſes of the Lambe with renued affections, and vnwearied deſires. Their inward ioy continueth alwaies freſh and greene as the Bay-tree: They neuer wither or waxe weary of the ſeruice of God: Their ſong is euermore new, and therefore euermore delightſome. For the more new any thing is, the more pleaſant and delectable: for men are not affected with old, but altogether with new things.

Now then, Ieſus Chriſt hauing taken this booke into his hand to open and expound, is applauded vnto by the generall conſent and voyces of the whole Church: for ſay they, *Thou art worthy to take the booke, and to open the ſeales thereof.* Wherein they doe all with common conſent, giue their voyces vnto Chriſt, acknowledging him to bee the onely fit perſon in Heauen or earth, to take vpon him the function of opening a booke ſo cloſed,

sed, so clasped, so shut, so sealed; and they do yeeld a reason of their proceedings, because (say they) *thou wast killed, and hast redeemed vs vnto God by thy blood, out of euery kindred and tongue, and people, and nation.* Meaning hereby, that hee was put to death, to pay the price of our redemption, in whom all beleeuers, both Iewes and Gentiles are saued. Their reason then is this: hee that hath dyed, and risen againe, and is now exalted farre aboue all principalities and powers, &c. is the most fit instrument to open and interpret this booke; but thou O Christ the Lambe of God, art such an one; therefore thou of all others art most meete to take the matter vpon thee, and to enter into this businesse. Further, they amplifie their reason thus: that *he hath made vs of slaues & seruants, Kings: and of prophane persons, Priests vnto the most high God.* And last of all, that *we shall raigne vpon the earth.* Not meaning hereby, that we shall raigne as earthly Kings, or onely enioy an earthly Kingdome. For out of all doubt the Saints shall raigne with Christ in the Heauens for euermore. But heere is mention made of raigning in the earth, because after this life Gods Children shall haue the fruition and inheritance both of Heauen and earh; that is

verse 10.

to

to say, *that new Heauen & new Earth, where-* 2 Pet. 3. 12.
in dwelleth righteonsneſſe: for the Heauens and the earth being redintegrated and purged from corruption, ſhall bee the portion of the Saints, and the habitation of the Elect for euermore.

After all this, *Iohn heareth the voyce of in-* ver. 11.
numerable Angels beſide the foure Beaſts. That is, the Cherubines and Seraphins, or chiefe Angels; that is, Angels deputed to chiefe offices, round about the throne, which all *with a loud voyce doe acknowledge the* ver. 8.
Lambe which was killed, to bee worthy of all honour, glory, and praiſe, &c. And not onely theſe innumerable Angels, being 20. thouſand times ten thouſand, but alſo *all other creatures both in Heauen and Earth*: As the Sun, Moone, and Starres, the fiſhes in the Sea, and the beaſts in the earth, doe all in their kinde ſing the ſame ſong, acknowledging *all ho-* ver. 13.
nour and glory, praiſe and power, to belong vnto him that ſitteth vpon the throne, and vnto the Lambe for euermore. For although the creature is as yet ſubiect to the bondage of corruption, and therefore groneth and trauelleth in paine, waiting when the Sonnes of God ſhall be reuealed, yet it ſtandeth in aſſured expectation of reſtitution to liberty

and

and incorruption; and therefore here all the creatures doe praise the Lambe for that restauration which they had so louingly and wishly looke for. *And the foure beasts said Amen.* That is, they doe subscribe to those praises which the creature yeeldeth to their Creator. And not onely the Angels doe subscribe and consent vnto it, bnt the foure and twenty *Elders also, that fall downe and worship him that liueth for euermore.* So that the Lambe is prayed and worshipped of all hands, both of men and Angels; and all other creatures as God euerlasting, and blessed for euermore.

Chap. VI.

IN the fourth Chapter wee haue heard the description of God the Father, which holdeth the sealed Booke in his right hand. In the fift Chapter wee haue also had the description of Iesus Christ, the opener and interpreter of this seuen sealed Booke. Now in this sixth Chapter wee are to vnderstand of the matter and contents of this Booke, and of the strange accidents and euents which followed vpon the opening of euery seuerall Seale.

For

For in this Chapter ſixe of the Seales are opened by the Sonne of GOD, and the Myſteries thereof diſcloſed vnto *Iohn*, that he might declare them to the Church, for the comfort and inſtruction thereof.

This Chapter containeth ſixe principall things, ariſing from the ſeuerall opening of the ſixe ſeales, and they are theſe:

- The ſpreading of the Goſpell.
- Great perſecutions following thereupon.
- Famine.
- Peſtilence.
- Complaints of the Martyrs.
- Fearefull reuenge vpon the world for ſhedding the blood of Gods Saints.

Ver. 1, 2, 3, 4, &c.

After, I beheld when the Lambe had opened one of the ſeales, and I heard one of the foure beaſts ſay as it were the noiſe of thunder, Come and ſee. ver. 1.

Now after all theſe former matters, *Iohn* did very intentiuely fixe his eyes vpon the Lambe, being now about to open and vnclaſpe the firſt Seale of the booke; and all on the ſudden hee was admoniſhed and ſtirred vp by one of the Cherubins, that hee ſhould draw neere and come vp, and take knowledge of theſe great and important matters, which were now to

be reuealed vnto him. And to the end that he might be throughly awaked, and ſtirred vp to attention in ſo waighty matters, it is ſayd, that the voyce of the Angell which ſpake vnto him, was like the voice of a thunder: So that thereby *Iohn* was throughly rouzed, fitted and prepared, to receiue theſe heauenly viſions.

ver. 2. *Therefore I beheld, and loe, there was a white horſe, and hee that ſate on him had a bowe, and a Crowne was giuen vnto him, and he went forth conquering, that he might ouercome.*

Iohn keeping his eye ſteady vpon the Lambe, hauing now opened the firſt ſeale, doth in a viſion ſee a white horſe, &c.

By this white Horſe, is meant the Miniſtery of the Word of God, and the firſt preaching of the Goſpell by Chriſt and his Apoſtles, and the ſucceſſors in the Primitiue Church. *The white horſe* is taken in this ſenſe in the nineteenth Chapter of this Propheſie; where our Lord Ieſus being vpon this white Horſe, beateth downe all his enemies before him: For who is able to reſiſt his word, and the miniſtery of it.

In the firſt Chapter of the Propheſie of *Zachary*, our Lord Ieſus purpoſing to build vp

vp his Church, being in a very ruinous estate after the captiuity, is brought in by the Prophet on horse-backe, both for the reedifying of his Church, and also for the punishment of the Babylonians, his enemies, and the enemies of his people. In the 45. Psalme the Church the Spouse saith thus to her beloued Husband Christ: *Gird the sword vpon thy thigh, O thou mighty one, the sword of thy glory and comely beauty, and with thy comely beauty ride on prosperously for the businesse of truth and of meeke righteousnesse, &c.* Psal. 45.

Now in all these places of the Scripture, wee doe plainely see, that when Christ goeth about either to preach his Gospell, or build vp his Church, or to be reuenged on the enemies thereof, he is brought in on horseback. And this doth strongly confirme and warrant this exposition, seeing it is not any imagined sense, or new deuice of mans braine, but such a sense as other places of Scripture will very fully beare out.

Moreouer, if wee doe seriously consider, and deepely weigh the purpose and intendment of the holy Ghost in all this, it will not a little helpe and further this exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time

time to the end of the World. For this Propheſie ſerueth to *ſhew vnto* IOHN *the things that muſt ſhortly come to paſſe.*

Now, wee all know by bleſſed experience, that the firſt eſtate of the Church did conſiſt in the preaching of the Goſpell by Chriſt and his Apoſtles: and therefore this muſt needs be vnderſtood of that time and eſtate of the Church. For IESVS CHRIST is hee that ſitteth vpon this white horſe, that is, by the Miniſtery of his Goſpell hee conquereth and ſubdueth the Nations vnder him.

There may be three reaſons alledged why this Horſe is ſayd to bee of a white colour. Firſt, becauſe the Doctrine of the Goſpell which was preached by Chriſt and his Apoſtles, was pure and ſincere, being without all ſpots and blots of errour and hereſie. For the white colour in the Scripture doth ſignifie purity, ſincerity, innocency, ioy, glory, and beauty.

Secondly, becauſe the doctrine of Chriſt and his Apoſtles, was full of ioy and comfort: As it is ſayd of *Samaria*, after *Philip* had ſet the Goſpell abroach there, that *there was great ioy in that City.*

Thirdly, becauſe the Miniſtery of Chriſt and his Apoſtles, was very glorious and beau-

beautifull, as it is written: *How beautifull are the feete of them which bring the gladtydings of peace! &c.* And againe, *with thy comely beauty ride on prosperously, for the businesse of trueth. &c.* Psal. 45.

If any man demand a reason of Christs sitting on horse-backe, and riding forth on horse-backe: I answere, that it doth fitly represent that maruellous swiftnesse wherewith the light of the Gospell should bee carried and spred, not onely throughout all *Iudea, Samaria, & Galile,* but also throughout all the Kingdomes of the world. For is it not a wonder, to consider how swiftly, and as it were on horse-backe, and also how farre ouer the heathen nations, within a few yeeres after Christs ascension, the doctrine of the Gospell was preached, and of multitudes imbraced? Hee rode forth indeede prosperously and swiftly vpon this white Horse, euen the Ministery of this Gospell, for the businesse of truth, and of meeke righteousnesse; and his right hand wrought fearefull things, as saith the Psalmist.

Moreouer, it is here said, that *Iesus Christ hath a bow in his hand.* And in the 25. Psal. from whence it seemeth all these phrases and speeches are borrowed, hee is sayd to haue

sharpe arrowes in his hand, whereby he pierceth the heart of his enemies.

Now his bowe and arrowes doe signifie the piercing power of the Gospell; whereby the World hath beene subdued vnto Christ. For, all the arrowes of the Gospell which Christ shooteth out of this bowe, which is euen the tongue of his Ministers, doe sticke in the hearts of men; yea they pierce into all the secret places of the soule. For the Ministery of the Gospell *is liuely, and mighty in operation, sharper then any two-edged sword, and entreth through, euen vnto the diuiding asunder of the soule and the spirit, of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart.* Heb. 4.

Heere is yet further mention made of a Crowne which was giuen vnto Christ, and that *he went forth conquering that hee might ouercome.*

This Crowne signifieth the victory which hee getteth ouer the World with his bowe and arrowes. For the Psalmist sayth: *By thy sharpe arrowes in the hearts of the Kings enemies, the people shal fal vnder thee.*

Wee reade in the second of the Acts of the Apostles, that 3000. of the Kings enemies were at once shot thorow with this bowe,

and

and theſe arrowes, and did fall vnder him. Wee read of many other, at other times, and in other places. For the Apoſtle ſaith plainly, that *the weapons of our warrefare are not carnall, but ſpiritual, mighty through God to caſt downe holds, caſting downe the imaginations. and euery high thing that is exalted againſt the knowledge of God, and bringing into captiuity euery thought to the obedience of Chriſt.* 2 Cor. 10

Thus wee ſee how Chriſt and his Apoſtles and all their true ſucceſſors, riding vpon this white Horſe, which is the Miniſtry of the Goſpell, haue gone ouer all the world, conquering and ouercomming.

I am not ignorant that ſome doe expound this otherwiſe: but my purpoſe is not to meddle with other mens opinions and iudgements, but to ſet downe that which God hath giuen to mee to ſee, and which in mine owne conſcience and perſwaſion, I ſuppoſe to be the truth; referring all to the iudgement of the Church, and ſuch therein as are indued with the Spirit of God. For, *the ſpirit of the Prophets is ſubiect to the Prophets.* And bee it knowne vnto all men, that my chiefe endeauours throughout this whole booke, ſhall be to ſeeke the ſenſe that is, and

not the ſenſe that is not: to meddle onely with truth, and let falſhood goe.

ver. 3. *And when Hee had opened the ſecond Seale, I heard the ſecond beaſt ſay, Come and ſee.*

As before at the opening of the firſt ſeale, ſo now againe at the opening of the ſecond ſeale, *Iohn* is called vpon by another Angell to giue attention: and ſo afterwards at the opening of the third, and fourth ſeale. Wherein wee may obſerue the heauineſſe and drowſineſſe of mans nature in all heauenly things, which is euermore ready to ſinke and fall aſleepe, except it be awaked by many meanes, and ſtirred vp by ſpeciall grace.

ver. 4 *And there went out another horſe that was red, and power was giuen to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another: and there was giuen vnto him a great ſword.*

This red Horſe repreſenteth the cruell perſecution, and bloudy Warres, which followed the preaching of the Goſpell. For the red colour in the Scripture doth note blood, cruelty, and Warres. The rider vpon this Horſe is the Diuell himſelfe: for who but hee and his inſtruments delight in bloud, perſecution, and warres? He hath power

power giuen him to take peace from the earth (for hee could haue no power, except it were giuen him:) and to this purpose a great sword was giuen him, to murther and kill withall.

And all this is to be vnderstood of the state of the Church vnder the ten great persecutions, raised vp against it by the persecuting Emperours, *Domitian*, *Traianus*, *Nero*, *Antonius*, *Decius*, *Diocletian*, *Maxentius*, *Licinius*, and other cruell tyrants, euen vntill the time of *Constantine* the Great. Stories doe report, that these cruell persecutors did in most sauage and horrible manner, torture, torment, and shed the bloud of innumerable multitudes of Gods people. So that as the first estate of the Church, vnder the preaching of the Gospell, was ioyfull and peaceable; So this second estate of the Church, vnder such outragious persecutions, was troublesome and tragicall: and yet for all that, in the middest of all these swords, bloud and flames of persecution, the Church did still preuaile and encrease. For *the bloud of the Martyrs is the seede of the Gospell.* And the Church of ten times being sowne in bloud, yet springeth vp and groweth in bloud. And as for the

cruell and bloud-sucking Emperours, which could not endure the light of the Gospell, but stroue by tyranny to suppresse it; the iust God which taketh vengeance of all iniquity, and specially of the persecution of his children, was euen with them well inough: for hee gaue them ouer, some to be slayne in the warres, some to be tortured with horrible diseases, some to be poysoned, some to bee murthered, and some to murther themselues. Thus did God the auenger shew himselfe from Heauen, as the Stories report, and pay home to the full these bloud-suckers of his Church, making them examples of his Wrath, and spectacles of his vengeance to all Nations.

verse 5. *And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe a blacke horse, and hee that sate on him, had ballances in his hand, &c.*

By the blacke horse, famine, and dearth is signified; for the blacke colour, is a mournfull and sad colour: and what maketh men more pensiue and sad then famine, and extreme hunger? For it is a thing vntolerable: and therefore the holy Ghost sayth; *They bee*

Lam. 4. 9 *better that ar killed with the sword then they*

that

that dye of famine. Hee that ſitteth on this horſe, hath a ballance in his hand, which ſignifieth great penury and ſcarſity of all things, but eſpecially of victuall: inſomuch, that men muſt bee pittanced and ſtinted in their victuals, and their bread and drinke muſt bee deliuered out by waight and meaſure, as it fareth in ſtrait and ſore ſieges of Cities, when victuals waxe ſcarce. This is it that God threatneth in *Leuit.* 26. and Ezec. 4. 5. *That hee would break the ſtaffe of bread, and* verſe 6. *that ten women ſhould bake in one ouen, and deliuer bread by meaſure.*

Now to declare the grieuouſneſſe of this famine, a voyce commeth from the Throne and from the Angels, that a *meaſure of wheat ſhould bee for a penny, and three meaſures of barley for a penny*: the meaſure here ſpoken of, is a Chenix, which ſome Writers ſay, was ſo much as would ſerue a man for bread-corne for one day: And the Romane penny vnder *Domitian*, was alwayes ſeuen pence of our money. And at that time the labouring man did worke for a penny a day, which would doe little more then buy him bread-corne. How then ſhould his wife and children doe? Whereas it is ſayd: *Wine and Oyle hurt thou not.* I take that it ſhould ra-

ther bee translated, *In Wine and oyle thou shalt not doe vniustly*: as the word will beare it. And the sense is, that in the state of corne and victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreme scarcity.

Now all this is to be vnderstood of that most grieuous famine which wee reade to haue beene about the yeere of our Lord, 316. and sundry times afterward. And all this for the contempt of the Gospell preached by Christ and his Apostles vpon the white horse; and the murdering of Gods Saints, by him vpon the red Horse, and his instruments. So grieuous and fearefull a thing is the contempt of the Gospell, and the persecuting of the Saints. And God did most iustly cause the world to smart for it, and make them with sorrow enough to feele the punishment of the Gospell reiected.

Ver. 7. *And when hee had opened the fourth seale, I heard the voice of the fourth beast say: Come and see.*

Ver. 8. *And I looked, and behold a pale horse, and his name that sate on him was Death, and hel followed after him, &c.*

This pale Horse signifieth the pestilence and

and other contagious diſeaſes, which God moſt iuſtly brought vpon the world for the contempt of the Goſpell, and the murthering of Chriſt and his Apoſtles. And as I noted before out of the Scriptures, that when God commeth either in mercy or Iudgement, hee is ſayd to come on Horſe-backe, to note his expedition and ſwiftneſſe, both in the one and the other: ſo, as before, Chriſt is vpon the white Horſe, the Diuell vpon the red Horſe, famine vpon the blacke Horſe: ſo here *death and hel are ſayd to be vpon the pale Horſe:* for peſtilence and death maketh men looke pale: but being dead, he ſayth Hell followed. For aſſuredly Hell doth alwayes follow the death of the body, excepting thoſe onely whom Chriſt hath deliuered from Hell and damnation by the the power of his death.

Thus then it is: the red Horſe with bloud, the blacke Horſe with famine, the pale Horſe with peſtilence, haue power giuen ouer the fourth part of men to murther, kill, and ſlay; as all ſtories doe ſhew, that for the reiecting of Chriſt and his Church and his Goſpell, theſe plagues were carried as it were on horſe-backe, ouer a great part of the world. Now as touching this famine and peſtilence which fell out vpon the opening of

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the third and fourth ſeales, they are to be referred vnto thoſe times eſpecially, wherein the Hunnes, Goaths and Vandals, and other barbarous Nations which were the waſters of the world, did waſte and decaye the Romane Empire both farre and neere. Whereupon grew this famine, ſcarſitie, and peſtilence, and ſtrange diſeaſes heere ſpoken of, about ſome 300. yeares after Chriſt, and ſomewhat more.

And when hee had opened the fift Seale, I ſaw vnder the Altar the ſoules of them that were killed for the word of God, and for the teſtimony which they maintained, &c.

Heere is diſcouered the ſtate of the Martyrs after this life, and the condition of the ſpirits of all iuſt and perfect men. For whereas it might be demanded, what became of all thoſe heapes and multitudes of men which were ſlaine for the teſtimony of Ieſus in the ten perſecutions: it is heere anſwered, That they were vnder the Altar. *Iohn in a viſion ſeeth them vnder the Altar.* That is, vnder the merciſull protection of Chriſt in Heauen, who for them and for vs all, was made both Altar, Prieſt, and Sacrifice. This Altar, Chriſt, is afterward called *the golden Altar, which is before the Throne of God.* So then it

Chap. 8. 3.

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is cleere, that the ſoules of the Martyrs were with Chriſt in glory. For he ſaith to his diſciples: *Where I am, there ſhal you be alſo.* And in another place hee ſayth: *If I were liſt vp from the earth, I will draw all men vnto mee,* that is, *al beleeuers.* Then it followeth, that the ſoules of theſe iuſt & righteous men were in Paradiſe, and in *Abrahams* boſome which is the very Port and Hauen of ſaluation. For although the perſecuting Emperours, and other tyrants of the earth, had power to kill their bodies, yet had they no power ouer their ſoules. as our Lord Ieſus affirmeth.

Iohn 14 3.

Ioh. 12. 32

And they cryed with a loud voyce, ſaying: How long, Lord, holy and true, doeſt thou not iudge and auenge our bloud on them that dwell vp the earth? ver. 10.

Heere we ſee plainely, that the ſoules of the Martyrs doe very vehemently cry for vengeance vpon theſe cruell Tyrants which ſhed their blood. Moreouer, they cry for it ſpeedily, and ſeeme to bee impatient of delay. But it is to be obſerued, that they doe not this in any hatred, or priuate deſire of reuenge, in reſpect of any wrong or cruelty ſhewed to them; but in a very loue and burning zeale of the Kingdome and glory of Chriſt, and whatſoeuer deſire they haue. it is wholy

wholly to that end. Wherefore they are here vnder a figure brought in crying for vengeance, rather to expresse what iudgement of God tarrieth for the cruell persecutors, then to shew what minde they beare towards them. For it is indeede their cause that cryeth for vengeance. And as *Abels* bloud: so their bloud cryeth aloud in the eares of the Lord of Hoasts for reuenge.

Moreouer, wee may not imagine or gather out of this loud crying of the Martyrs in Heauen, that they haue any disturbance, impatience, disquietnesse, or any discontentment there. But this they doe in a feruent desire of that fulnesse of glory, which they assuredly hope for and looke for in consummation of all things, when both their soules and bodies shall bee ioyned together.

ver. 11. *And long white robes were giuen vnto euery one; and it was said vnto them, That they should rest for a little season, vntill their fellow seruants and their brethren which should be killed, euen as they were, were fulfilled.*

These white robes doe signifie that honour, glory, and dignity, whereunto not onely the Martyrs, but also all other faithfull beleeuers are aduanced in the chambers of peace: for

for ſo white Robes are to bee vnderſtood in ſundry other places of this booke. And this doth plainely proue, that the Martyrs were now in glory with Chriſt.

Now, as concerning the anſwer to their complaint and cry, it was this, That they ſhould be content, and haue patience for a little ſeaſon, (for the time remaining, to the end of the World, was but as a day with God, and as a moment in compariſon of eternity:) and the reaſon of the delay is yeelded, which is this; that there were numbers of others, their brethren in the World, which ſhould bee martyred and ſlaine for the truth, as well as they, vnder the great Antichriſt of *Rome*, and the bloudy Turke, at and vpon the opening of the ſeuenth ſeale. And therefore in conſideration that the moſt wiſe God had decreed and fore-determined with himſelfe in moſt ſecret and hid counſell, to bring multitudes of others to glory by the ſame way and meanes that themſelues were brought, that therefore in the meane time, being ſo ſhort a time, they ſhould reſt ſatisfied and contented. And heere by the way, wee ſee what ſtayeth the comming of Chriſt vnto iudgement; namely this, that the number of the Martyrs and Saints, and all

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ſuch as hee hath choſen vnto life, are not yet accompliſhed.

ver. 2. 13. 14. *And behold when hee opened the ſixt Seale, and loe, there was a great Earth-quake, and the Sunne was as blacke as ſacke-cloth of haire, and the Moone was like blood.*

And the ſtarres of Heauen fell vnto t' e earth, as a fig-tree caſteth her greene figges, when it is ſhaken of a mighty winde.

And Heauen departed away as a ſcrole when it is rolled, and euery Mountaine and Ile were moued out of their place.

Vpon the opening of the ſixt Seale, very dolefull and fearefull things doe follow: As earth-quakes, the darkning of the Sun, the obſcurity of the Moone, the falling of the Starres, the rolling together of the Heauens, the remooning of mountaines and Iles out of their places, the howlings and horrors of Kings, Captaines, and other Potentates of the earth, which are all, things very terrible and fearefull to behold: and all theſe doe repreſent and figure out vnto vs the moſt fearefull tokens of Gods high diſpleaſure and moſt heauy indignation againſt the wicked World. Very grieuous things fell out vpon the opening of the ſecond, third, and fourth ſeales: but they are farre more grie-

grieuous which follow vpon the opening of this sixt seale: for this sixt Seale contayneth an aggrauation and increase of all the former iudgements. For now after the cry of the Martyrs for vengeance, God the auenger of the bloud of the Righteous doth shew himselfe from Heauen, and declare his wrath in more fearefull manner then before, euen to the great astonishment of all the creatures in Heauen and Earth. So horrible a thing is the shedding of the bloud of the Christians. For now wee see plainely, that God heareth the cryes of his Martyrs, and commeth as a Gyant, or an armed man, to take vengeance of all their enemies. For, *Precious in the sight of the Lord is the death of his Saints*: and hee is much mooued with the cry of their bloud, as here wee see. And therefore now threatneth to hold a generall Assize, wherein hee will make inquisition after bloud, and arraigne and condemne all such as are found guilty thereof: according as the persecuting Emperours and many others did finde and feele by wofull experience. For, if God be angry but a little, who may endure it? psal. 116 15.

Now although the Stories doe report, that in those dayes, which was aboue 300. yeeres after Christ, there were many great and feare-

fearefull Earth-quakes in diuers nations and Cities of the World: yet it is apparant, that the Earth-quake here ſpoken of, cannot bee taken litterally, nor any of the reſt here mentioned. For there was neuer any time, neither is it mentioned in any Chronicle, that euer the Sunne was as blacke as ſacke-cloth of haire; or the Moone turned into blood; or the Starres fell from Heauen; or the Heauens rolled together like a ſcrole; or that Mountaines and Ilands were mooued out of their places. Therefore of neceſſity all this muſt bee vnderſtood metaphorically; that is, that God did in ſo ſtrange and fearefull a manner manifeſt his wrath from Heauen by tumults, commotions, ſeditions, and alterations of Kingdomes, as if theſe things of the Sunne, Moone, and Starres, had beene viſibly repreſented to the eye. An Earth-quake in this booke, and other bookes alſo of the Scriptures, doth by a borrowed ſpeech ſignifie commotions of Common-wealths, troubles, tumults, vprores, and great alterations of States and Kingdomes. The darkning of the Sunne, Moone, and Starres, and rolling together of the Heauens, doe by a metaphor in the Scripture, ſignifie the wrath of God; which they being not able to endure,

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are sayd here to blush at, to couer themselues; to hide themselues, to be ashamed of themselues, to remoue out of their places, no more to doe their office, &c. For as birds do hide themselues, and thrust their heads into bushes, when the Eagle commeth abroade: And as all Beasts of the Forrest doe tremble and couch in their dennes, when the Lion roareth: And as that subiect doth hide himselfe, and dare not shew his head, with whom the King is displeased; So here it is said, that the whole earth doth tremble, and all the celestiall creatures are amazed and confounded with beholding the angry face of God against the world, in so much that they doe as it were draw a canopy ouer them, hide themselues vnder a cloud, and surcease to doe their offices.

The darkning of the Sunne and Moone, is taken in this sense in the second of *Ioel*, and also in the second Chapter of the Acts of the Apostles. For there God promising and foretelling, that in the last dayes hee would abundantly powre forth of his Spirit vpon all flesh (which is to be vnderstood of the plentifull preaching of the Gospell in the Apostles time, and the abundance of grace that was giuen with the same) addeth, that

for the contempt of so great grace and mercy, hee would shew wonders in Heauen aboue, and tokens in the earth beneath. Bloud and fire, and the vapour of smoke; the Sunne shall be turned into darkenesse, and the Moone into bloud, before that great and notable day of the Lord come. The meaning of the Prophet is, as *Peter* also doth expound it, that God from Heauen will shew such apparant signes of his wrath against the world, that men should be no lesse amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Christ and his Gospell, were most miserably destroyed by the Romanes.

Acts 2.

Euen so here, vnder the opening of the sixt seale God doth threaten, That for the murdering of his Sonne Christ, and his Apostles, and innumerable Christians, hee would bring strange iudgements and extraordinary calamities vpon the world, according as all stories doe shew, that those times were full of bloudsheds, commotions, famine, pestilence, and miseries of all sorts. I am not ignorant, that the darkning of the Sunne and Moone, and the falling of the Stars from Heauen, are sometimes in this booke put for the

the obſucrity and corruption of pure doctrine, and the falling away of the Paſtors of the Church from their ſincerity and zeale. But in this place the circumſtances will not beare that ſenſe: Firſt, becauſe here the darkening of the Sun and Moone, &c. is ioyned with an Earth-quake, the rolling together of the Heauens, and the mouing of Mountaines and Ilands of their places; which argueth a moſt horrible confuſion, of all things. Secondly, becauſe afterward in the eight chap, hee doth of purpoſe ſpeake of the corrupting of pure doctrine, and the falling away of the Miniſters, referring it to that Chapter, as his proper place. Thirdly, becauſe the Kings and Captaines of the earth here immediately mentioned, would neuer haue him caſt into any ſuch perplexities and horrors vpon any corruption of doctrine and the miniſtery, as here wee reade of. For commonly men are not any whit touched or moued with that, or ſuch like things. Laſt of all, becauſe the ſcope and drift of the holy Ghoſt, vnder the opening of this ſixt Seale, is to deſcribe corporall, not ſpirituall; viſible, not inuiſible iudgements. For he doth orderly and of purpoſe handle them in the next Chapter.

Now, whereas it is sayd in the last three verses, that *the Kings of the earth, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man hid themselues in dennes, and amongst the rockes of the mountaines, and said to the rockes and mountaines, Fall on vs, &c.* the sense and meaning of all is this, that these visible iudgements should bee so horrible and extraordinary, that all sorts of men then liuing vpon the face of the earth, should euen wish themselues buried quicke, or that they might run into a mouse-hole, or awger-hole, to hide themselues from the wrath of the Lambe. For being both outwardly terrified with these sensible iudgements, and inwardly griped and tormented with the fury of their owne consciences, they were at no hand able to endure it.

Ver. 15, 16, 17.

Chap. 7.

THis Chapter doth wholy appertayne vnto the opening of the sixt Seale. It sheweth generally, how God in the middest of all the broyles which hapned vnder the opening of the sixt seale, yet did preserue his owne Church, and mercifully

fully prouide for his owne people.

This ſeuenth Chapter may very fitly bee diuided into three parts.

Firſt, it ſheweth, that as God did moſt fearefully puniſh the World with viſible and ſenſible Iudgements, as we haue heard before: So now hee would ſet vpon them with inuiſible and ſpirituall plagues, which are of all other moſt grieuous and intolerable.

Secondly, it ſheweth the ſtate and condition of the Church militant here in earth, as before was ſhewed vuder the opening of the fift Seale, the ſtate of the Church triumphant in the Heauens; namely, that it is ſealed and ſet in ſafety from all dangers. ver. 2,3, 4, &c.

Thirdly, it ſheweth the bleſſed and happie eſtate of all Gods elect, and their feruent prayſes and zealous worſhip of God, who thus mercifully did prouide for their ſecurity in the middeſt of greateſt perils and extremities. ver. 10. 11, &c.

And after that, I ſaw foure Angels ſtand on the foure corners of the earth, holding the foure winds of the earth, that the Windes ſhould not blow on the earth, neither on the ſea neither on any greene tree. ver. 1.

These foure angels are angels of darkneſſe, or foure diuels; which is proued by this reaſon, that they hold the 4. winds frō blowing on the Earth: that is, ſtoppe the courſe of the Goſpell, which is a ſpirituall plague.

They are ſayd to ſtand vpon the foure corners of the Earth, becauſe power was giuen them to plague, not ſome one or two Countries, but the Vniuerſall World, both Eaſt, Weſt, North, and South.

The blowing of the winds doth very fitly repreſent the preaching of the Goſpell, and that heauenly inſpiration and breathing of the Holy Ghoſt which goeth with it. Wind is ſo taken, *Ioh.* 3. where our Lord Ieſus ſayth, *The wind bloweth where it liſteth, &c. So is euery man that is borne of the Spirit.* And againe in the fourth of the *Cantic.* in theſe words; *Ariſe, O North, and come O South, and blow on my garden, that the ſpices thereof may flow out.* Where it plainely appeareth, that the Church craueth the inſpiration of the Spirit, that her fruites may abound: For what can bee meant by theſe winds which ſhee wiſheth to blow vpon her garden, but the breathings of Gods Spirit and Word? It followeth then, that if the blowing of the winds in the Scriptures doe ſignifie

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the breathing of Gods grace, and holy Spirit, that the ſtopping of the winds by a reaſon of the contraries, doth here ſignifie the ſtopping of the ſame, and the depriuation of all heauenly bleſſings. So that it is cleare, that a ſpirituall plague is heere repreſented, which alſo is the more apparant, becauſe heere is ſuch ſpeciall *promiſe* and care had for the Churches ſafety, that it might not be infected with this ſpirituall contagion. Now all this doth plainely fore-propheſie, not only the ſtopping of the courſe of the Goſpell: but euen the vtter taking of it away from the World, for their great contempt thereof, and the horrible murthering and maſſacring of all the true profeſſors of it: according as it came to paſſe afterward in the preuailing firſt of Hereſies, and afterward of the Popiſh and Mahometiſh Religion, as in the two next Chapters following ſhall playnely appeare.

And I ſaw another Angell come vp from the Eaſt, which had the Seale of the liuing God, and hee cried with a loud voyce to the foure Angels, to whom power was giuen to hurt the earth and ſea, ſaying: Hurt yee not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of God in their foreheads. ver. 2. 3.

This Angell is Iesus Christ, who by the Prophet is called *the Angell of the couenant.* That Angels doe represent and sustayne the person of Christ their head, is so common and vsuall a thing in the Scriptures, that I shall not neede to stay in it.

That this Angell is Christ, it doth plainely appeare by the things heere attributed vnto him, which can agree to no other. First, in that hee hath the Seale of the liuing God (which is the spirit of adoption) to set vpon all the elect, for hee is the onely keeper of this great Seale, and this priuy Seale. He onely hath authority to set it vpon whom he will.

Secondly, because hee is sayd *to come vp from the East*: that hee is the onely Sunne of righteousnesse, which ariseth vpon his Church euery morning, and with his bright beames expelleth all darkenesse from it: According to that of *Zacharias* in his propheticall song: *Through the tender mercy of our God, the day spring from an high hath visited vs.* Luk: 1. 78.

Thirdly, because hee holdeth a soueraignty and command ouer the Diuels: for hee chargeth them heere to stay their hands from doing any hurt, till hee had prouided for his elect.

Whereas

Whereas it is said, that *power was giuen to these Diuels to hurt the earth, the Sea and trees*: that is, the number of Reprobates, we may note, that the Diuels haue no absolute Power, but onely by permission: as appeareth in this, that they could neither touch *Iob*, nor enter into the heard of Swine without licence. Ver. 2. Iob 1.

Whereas it said, *Till we haue sealed the seruants of our God in their foreheads*, it doth plainely shew that the punishments of the wicked are deferred till prouision bee made for the Elect. *The floud came not vpon the old World, till* Noah *and his family were receiued into the Arke. The Angels destroyed not* Sodom, *till* Lot *was set in safety. The plaguing Angell spared the first borne of* Egypt, *till the posts of the Israelites houses were sprinkled with the bloud of the Paschall Lambe. The sixe Angels sent to destroy* Ierusalem, *are charged to stay the execution, til the seruants of God were marked in their foreheads.* ver. 3. Ezec. 9.

All these examples doe manifestly declare what tender care the Lord in all ages hath had of his owne people, that they might bee deliuered and set in safety in the midst of all extremities. Euen so heere wee see that

God

God is very carefull, that his owne children might not be infected with those damnable heresies which now already vpon the stopping of the course of the Gospell began to be hatched, and afterward did spring and grow vp in the Church, both thicke and three-fold.

verse 4. *And I heard the number of them that were sealed, and there were sealed and hundred forty and foure thousand of all the Tribes of the children of* Israel: *Of the Tribe of* Iudah *were sealed twelue thousand, &c.*

Now *Iohn* heareth the number of them that were sealed; and hee reckoneth vp the whole Church militant, consisting both of the Iewes and Gentiles: Hee saith, that *of the Church of the Iewes there were sealed* 144000 Wherein hee putteth a certaine number for an vncertaine, and a definite number therewithall also for an indefinite; for his meaning is not that there were iust so many, and neyther moe nor lesse sealed: but this number doth arise of 12. times 12. in that hee saith, *of euery Tribe twelue thousand*: for twelue times 12. thousand make an hundred forty and foure thousand. Neyther yet may wee thinke, that of euery tribe there were an equall number sealed, not moe nor lesse of

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one Tribe then another, but this number of twelue, is vſed as the perfect and full number; in as much as the Church of the Iewes was founded vpon the twelue Patriarkes: vnto which our Sauiour had reſpect, when for to gather the diſperſed and loſt ſheepe of the houſe of *Iſrael*, he choſe twelue Apoſtles.

Now heere wee are to obſerue, that notwithſtanding the horrible perſecutions and calamities which fell out vpon the opening of foure of the Seales, yet God had his Church euen of the Iewes, which in the iudgement of reaſon, a man would haue thought long ere now, had beene vtterly extinct and aboliſhed. But the Apoſtle ſayth: *God hath not caſt off his people which hee had choſen*: that is, vtterly caſt them off. Rom. 11.

It is therefore a moſt ſure and certaine poſition in diuinity, that God hath alwayes his; that is, in all ages, in all times, in all places, in all Countries, euen in the midſt of all troubles and flames of perſecution, yet God hath his hid and inuiſible Church euen vpon the face of the earth. As it was in the dayes of *Elias*. As was in Chriſts time, when *the Shepheard was ſmitten, and the ſheepe ſcattered.* And as it was in the dayes of the great Antichriſt, as afterward wee ſhall ſee. 1 Kin. 19. 18.

More-

Moreouer, it is to be obserued, that in the enumeration of the 12. Tribes, the Tribe of *Dan* is left out, and the Tribe of *Leui* taken in. The cause of the omission and skipping of the Tribe of *Dan*, was their continuance in Idolatry from the time of the Iudges, (at what time they first fell into it) euen vnto the Captiuity. This Tribe is also omitted in the Catalogue of the Tribes mentioned, 1. *Chr.* chap. 2, 3, 4, 5, 6, 7. Then the reason of this omission, is first their vnworthinesse: And secondly, that there might bee a place and roomth for the Tribe of *Leui* to be taken in; which in this Catalogue for singular reason, and a speciall mystery might not bee omitted. For, although the Tribe of *Leui* had no portion or inheritance amongst the other Tribes in the earthly *Canaan*; yet now the Priesthood being transferred vnto Christ, the Holy Ghost doth expresly affirme, that the Tribe of *Leui*, as well as others, hath his part and portion in the heauenly inheritance, and the celestiall *Canaan*,

Ver. 9. 10 *After these things, I beheld, and loe a great multitude which no man could number, of all Nations, and Kindreds & people, & tongues, stood before the Throne, and before the Lambe,*

Lambe clothed with long white Robes, and Palmes in their hands; and they cryed with a loud voyce, saying, Saluation commeth of God, &c.

This is to be vnderstood of the Church of the Gentiles, and they are said to be *an innumerable multitude of al Countries and Nations.* For although the Church of God in respect of the Reprobates is very small, and as an handfull vpon the face of the earth; yet in it selfe simply considered, it is very great and large: for euen out of *Adams* cursed race, God hath chosen many thousands to life. And here still wee are to obserue the great goodnesse and mercy of God, that notwithstanding former persecutions, and the great blindnesse which afterward did inuade the Church in the preuailing errors and heresies: yet *Iohn* heareth and seeth such an huge number sealed vp to saluation, through CHRIST, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the Church of the Iewes, are here sayd *to haue long white Robes*, in token of their purity and innocency; *and Palmes in their hands*, in signe of their victory ouer the world, flesh, and the diuell. For Palmes in ancient time were ensignes and badges of victory.

After

After this, is set downe how the whole
ver. 10, Church of the Gentiles doe praise and wor-
11,12, ship God freely, acknowledging salvation to be onely of him through Christ. And all the Angels of Heauen doe applaud, subscribe, and say *Amen* to the same, as we haue heard before in the fourth Chapter.

The foure beasts are heere mentioned againe, whereby is meant the Angels, both because they are sayd to haue wings, Chapter 4. which agreeth to none but Angels, *Esay* 6. and also because they are expressely named and interpreted to bee the Cherubins, *Ezec.* 10.

If any man muse why the Angels should be called Beasts, let him bee resolued with these foure reasons. First, because they are compared to beasts before, as the Lyon, Calfe, &c. Secondly, because *Ezechiel* Ezec. 1. called them so, in as much as they draw Gods Chariot of triumph. Thirdly, because the Zach. 1. 8. Prophet *Zachary* compareth them to red, speckled, and white Horses. Fourthly, because the same Prophet calleth them Gods Coach-horses, and the multitudes and societies of them, hee calleth Gods Chariots, which came out of two mountaines of brasse: that is, they went forth at his decree (which

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ſtandeth as faſt, and vnremoueable as a Mountaine of Braſſe) to comfort and deliuer his Church out of the captiuity of *Babylon*, and alſo to ſuccour and helpe the remnant which were left behinde in *Iudea*. Now in the Prophets, theſe Chariots and Chariot-horſes are ſayd to carry the Almighty moſt ſwiftly throughout all the world. And therefore in *Zachary* it is ſaid of the Angels: *Theſe are they which goe thorow the whole world.* In *Ezechiel* it is ſaid, *that the beaſts ran, and returned like lightning.* And againe, *that they ſparkled like the appearance of bright braſſe: and the wheeles of Gods Chariots were moued with inconceiueable ſwiftneſſe, euen as faſt as the Angels did flye.* Let theſe reaſons and Scriptures then ſatisfie vs touching this, that the Angels are called beaſts. After all this, one of the 24. Elders asketh *Iohn* what they were, and from whence they came, which were thus arraied in long white Robes. Which queſtion is asked of the Elder, not as being ignorant thereof; but to ſtirre vp *Iohn*, being ignorant, to enquire of the matter, that he might inſtruct him therein. And therefore when *Iohn* confeſſed his ignorance, deſiring to be inſtructed therein, the Elder telleth him the whole matter; namely, *that they*

Zac. 1.10. Eze. 1.14. ver. 7.

ver. 13.

ver. 14. *they were ſuch as were come out of great tribulation. For none can enter into life, but through many afflictions*: as the Apoſtle ſaith. After this againe, the militant and viſible Church is deſcribed and ſet forth, not according to their preſent ſtate, but according to that which is
ver. 15. 16. to come: for they are heere ſpoken of, as if they were already in the poſſeſſion of Heauen, and that for the infallible certainty and aſſurance thereof. Therefore the Apoſtle ſaith, that *euen already they doe ſit together in heauenly places.* And here they are ſaid *to be*
ver. 16 17 *in the preſence of the Throne of God, &c. to hunger and thirſt no more, &c.* to haue all *teares wiped from their eyes, and to bee led by the Lambe vnto the Fountaines of liuing waters.* All which doth very plainely and plentifully expreſſe that infinite glory and endleſſe felicity which is prepared for all the true and faithfull worſhippers of God. Many good leſſons and obſeruations might bee gathered out of all this: But I doe of purpoſe omit them, becauſe in this worke I do chiefly and almoſt altogether ayme at interpretation, therein alſo ſtudying breuity, ſoundneſſe, and plaineneſſe.

Chap.

Chap. 8.

VVEe haue heard out of the ſeuenth Chapter, how the diuels and their inſtruments, the Romane Emperours, did ſtoppe the courſe of the Goſpell. Now in this Chapter wee are to heare the wofull effects of the ſtopping thereof, which was the ſpringing vp, and preuailing of manifold errours and hereſies in the world. So that the principall ſcope and drift of this Chapter is to ſhew, that God for the contempt of his Goſpell, and great indignities offered to the true profeſſors thereof, did giue vp the World to blindneſſe, to erro[illegible] ſuperſtition and hereſie: and as the Apoſtle ſayth, *Becauſe they receiued not the loue of the truth, therefore God ſent them ſtrong deluſions, that they ſhould beleeue in lies.* 2 Theſ. 2 For as before wee haue heard how the world was moſt fearefully puniſhed with externall plagues and iudgements: So heere wee are to vnderſtand how the ſame was puniſhed with iudgements ſpirituall and internall, as formerly hath beene ſayd vpon the ſtopping of the foure winds. For although that ſpirituall plague was very great, yet theſe

spirituall plagues, which follow vpon the opening of the seuenth seale, are farre greater. For now wee are to heare and vnderstand, not onely of the errours and heresies, whereby a way and passage was made by degrees, as it were by certaine staires, for Antichrist to climbe vp into his cursed chaire, and to take possession thereof; bnt also wee are to vnderstand of his very tyranny and Kingdome it selfe; and also of the Kingdome of the Turke, and the last Iudgement. For the things contained vnder the opening of the seuenth Seale, doe reach vnto the end of the world. For the booke sealed with seuen seales, containeth all the whole matters which were to be reuealed.

This Chapter containeth foure principall things, as it were the foure parts thereof.

First, the reuerent attention and silence, with admiration which was in the Church at and vpon the comming forth of this most horrible vengeance. v. 1,2,3, 4,5,6,&c.

Secondly, before the execution of these most execrable plagues, the Church is remembred and set in safety with all her Children, by her great Mediator Christ Iesus.

Thirdly, the execution of this vengeance, which

which commeth forth at the blowing of the ſeuen trumpets by ſeuen Angels.

Fourthly, the vengeance it ſelfe contained in the preuailing of errour and hereſie: the falling away of the Paſtors of the Church, and the vniuerſall darkeneſſe that followed thereupon.

And when hee had opened the ſeuenth Seale, there was ſilence in Heauen aboue halfe an houre.

By Heauen in this place hee meaneth not the Kingdome of glory after this life: but by Heauen is meant the Church heere vpon earth: as it is ſo taken, Chap. 12. Verſe 1. and Chap. 14. Ver. 2. There may be three reaſons yeelded, why the Church is called Heauen.

Firſt, becauſe the birth thereof is from Heauen; for *it is borne of God.* 1 Ioh. 5.1.

Secondly, becauſe the inheritance thereof is from Heauen, and therefore is called, *The inheritance of the Saints.* Col. 1.12. Phil. 3.20.

Thirdly, becauſe *the converſation thereof is in Heauen,* as the Apoſtle ſaith.

To this may bee added, that our Lord Ieſus in his Goſpell doth ſo often call his viſible Church *the Kingdome of Heauen* by a *Trope*, becauſe CHRIST beginneth Mat. 13.

his raigne in the faithfull therein, whom afterward hee tranſlateth actually into the very Kingdome of glory. By ſilence here is meant the great attention of the Church, becauſe great things were now at hand. For now vpon the opening of the ſeuenth Seale, far greater matters are threatned then any before: and therefore the Church doth liſten vnto them in deepe ſilence, and as it were in horror and trembling through admiration: for now there appeare ſuch dreadfull iudgements of God, to bee executed vpon the earth, that all the heauenly company are aſtoniſhed and amazed to behold it, and doe as it were quake and tremble to thinke vpon it. For as when heauy newes commeth downe from the Prince, to bee proclaimed in open markets, all good ſubiects doe liſten and giue eare with ſilence and trembling: ſo it fareth in this caſe. By halfe an houre, he meaneth that ſhort time, wherein the minds of the godly were prepared, fitted and diſpoſed, wiſely to conſider of theſe matters, and to make good vſe of them. I know right well, that this Verſe is far otherwiſe interpreted of ſome: but I take this to bee moſt ſound, and ſimple, and beſt agreeing to all that followeth: for the next Verſe is

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ioyned vnto this by a coniunction copulatiue, to note a coherence of the matter, and to draw the ſenſe together: for hee ſayth,

And I ſaw ſeuen Angels, which ſtood before God, and to them were giuen ſeuen Trumpets, Ver. 2.

Theſe ſeuen Trumpets ſignifie that God would proceed againſt the World in fearefull hoſtility, and come againſt it as an open enemy vnto battell, proclaiming open warre againſt it, as it were with ſound of Trumpet and Drumme, ſetting vp the flag of defiance againſt it. And hereupon groweth this ſilence and trembling in the Church, which onely moued with the ſignes of Gods wrath, when as all others ſit ſtill in ſecurity, as the Prophet *Zachary* ſaith in a like caſe. Chap 18.

To ſtand in this place, ſignifieth to adminiſter, as it is ſayd of the Prieſts and Leuites, that they ſtand before God, and before the Altar, that is, miniſter. So heere the Angels doe ſtand before God, as ready to adminiſter and execute theſe Iudgements. For they are miniſtring ſpirits, and heere they doe ſound the alarum at the commandement of God. Theſe Angels are propounded as ſeuen in number, becauſe it pleaſed not God at once to powre downe his wrath vpon the rebelli-

ous World, but at diuers times, and by piece-meale. Whether these were good or bad Angels, it is not matterial to dispute, seeing God executeth his iudgements, both by the one and the other.

2 Sa. 24. 16

Moreouer, it is specially to bee obserued, that the blowing of these seuen Trumpets, doe all belong to the opening of the seuenth seale, are as it were the seuen parts thereof; for the things which fall out vpon the blowing of these seuen Trumpets, doe reach euen vnto the last Iudgement, as the Angell sweareth, Chap. 10. 6. 7.

ver. 3. *Then another Angel came, and stood before the Altar, hauing a golden Censor, and much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden Altars, which is before the throne.*

Wee heard before, that when the course of the Gospell was stopt by the diuell and his instruments, yet God was very carefull for the safety and sealing vp of his owne seruants: so likewise wee are now to heare of the like care and prouidence: for now, that errours and Heresies were to be sowne in the World, whereby many were corrupted: and that Hee himselfe from Heauen doth proclaime open enmitie against the despi-

sers

sers of his Gospell, by giuing them vp to blindnesse and errour; he doth double his care and prouidence to all his faithfull worshippers. For heere we doe plainely see, that the Church hath a mediator, and that hee which keepeth *Israel*, neither slumbreth nor sleepeth. And therefore when the wrath of God doth most of all breake forth vpon the world for the contempt of his graces, yet the Church is remembred, and set in safety, with all her children. For her prayers come vp before God, and are accepted through the mediator. And this is the sense and drift of this third verse.

By this Angell is meant Iesus Christ, the Angell of the couenant, as wee haue heard before, who is not an Angell by nature, but by office.

It is manifest, that in the old law there was a golden Altar, and a golden Censor, on which the Priest did burne sweete incense before the Lord; which did figure the mediation of Christ, in whom the prayers of the Saints are accepted.

Now heere the holy Ghost alludeth to that sacrificing Priest-hood of the old Testament, where incense was offered at the Altar, which now is the sweete sauour of the death

of Christ, through whom both wee and al our sacrifices are seasoned and sweetned.

Who therefore is this Angell but Christ? What are the sweet odours with the which the prayers of all Saints come before God, but the most sweete mediation of the Lord Iesus? What is meant by the smoake of the odours which with the prayers of the Saints went vp before God out of the Angels hand? Surely the sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might bee as sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might bee as sweete smelling sacrifices in the Nostrils of God. For as water cast into a fire, raiseth a smoake: so the teares of the faithfull besprinkled in their prayers, make them as sweete incense, acceptable to God through Christ. The summe of all is this, that in the middest of all these heresies, and those hellish troubles which should bee raised vp by the Pope and his Clergy, the Turke and his armies, as in the next Chapter we shall see, the elect haue their prayers heard for their preseruation by the merits of CHRIST.

Ver. 5. *And the Angell tooke the Censor, and filled*

led it with the fire of the Altar, and cast it into the earth, and there were voyces, and Trumpets, thundrings, and lightnings, and earthquakes..

Heere wee see how Iesus Christ taketh the Censor, and filleth it with the fire of the Altar; that is, the graces and gifts of the Spirit: for so the fire of the Altar is taken in *Esay*.

In this sense it is sayd, that our Lord Iesus should baptize with fire and the holy Ghost; that is, the gifts and graces of the holy Ghost. In this sense also the holy Ghost did rest vpon the Disciples, in the likenesse of clouen tongues like fire, whereupon they were all filled with gifts and graces.

The holy Ghost is compared to fire, because hee burneth out our drosse, purgeth the hearts of the faithfull, and setteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouision had for the safety of the Church by her Mediator, so heere many heauenly gifts and graces are bestowed vpon her. For Christ casteth this fire of the Altar vpon the earth; that is, vpon his, dwelling in the earth.

Here-

Hereupon it is ſayd, that there were voyces, and thundrings, &c. that is, all manner of broyles, tumults, vprores, ſlaughters, and diuiſions. For after the Goſpell was ſounded forth in the Church by the power of the holy Ghoſt, the diuell is diſturbed, and the World moleſted. And hence ſpring all theſe broyles and tumults, thundring and lightning: and wee muſt looke for ſuch ſtirres after the preaching of the Goſpell, whileſt there is a World and a diuell.

Therefore our Lord IESVS ſaith, *hee came not to bring peace into the Earth, but fire and Sword, and to ſet a man at variance againſt his Father, and likewiſe the Daughter againſt her mother, &c.* For diuiſions and ciuill diſſenſions doe alwayes follow the preaching of the Goſpell; which thing is not yet ſimply in the nature of the Goſpell of peace, but accidentally through the frowardneſſe and corruption of mans nature, which will not yeeld vnto it, but moſt ſtubbornely rebelleth againſt it.

Mat. 10. 34.

Then the ſeuen Angels which had the ſeuen Trumpets, prepared themſelues to blow.

ver. 9.

Now beginneth this open warre to bee proclaimed againſt the World, for their great vngodlineſſe and rebellion againſt the truth.

So

So the first Angel blew the Trumpet, and there was Haile and Fire mingled with bloud, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt. ver. 7.

It were absurd to imagine that any thing in this Verse is to be taken literally; seeing in the litterall Sense there was neuer any such matter. Therefore, of necessitie it must be expounded mystically, and allegorically. Therefore, by this Hayle and Fire mingled with bloud, is meant Errors and Heresies. For, as Hayle doth beate downe Corne, and destroy the fruits of the Earth; Fire doth consume, and bloud doth corrupt and putrifie: So false doctrine and Herisie doth annoy, consume and corrupt the soules of men. For, it is sayd, that *all these things mingled together, were cast vpon the earth*: that is, the Inhabitance of the earth, and the third part of the trees, that is, the numbers of men or a very great part of the World was corrupted. For trees, in the Scripture signifie men: and *all greene grasse was burnt*: that is, the fresh fruits of grace did wither apace and dry vp: for as error and heresie did preuaile, so truth and godlinesse did decay. All this hath relation to the Heresies of *Sabellius*, Esa. 61.

Ma-

Manicheus, Marcion, Fotinus, Paulus Samosatenus, Nestorius, Nouatus, Diodorus, Apolinaris, Pelagius, and many others which about this time, being foure hundred yeares after CHRIST, began to spring vp and grow apace.

And the second Angell blew the Trumpet, and as it were a great Mountaine burning with fire was cast into the Sea, and the third part of the Sea became bloud, &c.

Vpon the blowing of the second Trumpet by the secoud Angell, heere appeareth a great Mountaine burning with fire, whereby is meant some great and notable heresies, as that of *Arrius*, which troubled and wasted the Church for the space of three hundred yeeres, being greatly fauoured of sundry Emperours and other great Potentates in the Earth, by meanes whereof, it continued and ouerspred so long. Also this may bee referred to other great and notable Arch-heresies: as that of *Donatus*, *Macedonius*, *Eutyches*, *Valentinus*, and such like: which all are heere compared to a mountaine for their hugenesse and greatnesse, and to a burning Mountaine, because the Church was almost burnt vp thereby. For this word *Mountaine*, is sometimes in the Scripture

put

put for any let or hinderance to true Religion, as is errour and hereſie, *Zach.*4.7. *Luke* 3.5.

Therefore it is ſaid, that it *was caſt into the Sea*, that is, theſe great hereſies are caſt vpon the World in Gods wrath and heauy indignation: for the Sea is put for the World: Chapter 4. Verſe 6. Chapter 13. Verſe 1. Chapter 12. Verſe laſt: for as the Sea is full of Rocks, ſands, ſirts, waues, ſtormes, and tempeſts: ſo it fareth with this preſent euill world.

Moreouer it is ſayd, that the third part of the Sea became bloud: that is, all *Europe*, *or* ſome great part of the world was corrupted and infected with theſe great hereſies. And hee ſayth in the next verſe, that *the third part of the ſhips were deſtroyed*: that is, a great number of mariners and ſhip-maſters, as well as land-men were infected with theſe hereſies, and dyed of them, and in them. ver. 9.

Then the third Angell blew the Trumpet, and there fell a great Starre from Heauen, burning like a Torch, and it fell into the third part of the Riuers, and into the Fountaines of waters. ver. 10.

Starres in this booke are put for the Miniſters of the Goſpell, as wee haue heard out of

of the first Chapter, and the reasons why. Then followeth, that the falling of this Star from Heauen, doth most fitly signifie and set forth the declining and fall of the Pastors of the Church, and their corrupting of the true Doctrine: which is meant by the fresh Riuers, and pure Fountaines into which it fell. This Starre hath his name of the effect: For it is called *Wormewood*: because through the fall of it, the sweete waters into which it fell, were turned into bitternesse, and men dyed of them: that is, the doctrine was corrupted, which turned to the destruction of many,

ver. 12. *And the fourth Angell blew the Trumpet, and the third part of the Sun was smitten, and the third part of the Moone, and the third part of the Stars, so that the third part of them was darkned, &c.*

This darkning of the Sunne, Moone, and Starres, doth signifie that great darkenesse which was brought vpon the Church by such teachers as did dayly more and more degenerate.

Three things are generally to bee obserued in the blowing of these first foure Trumpets. First, that the plagues here mentioned, are specially to bee vnderstood of spirituall plagues. Secondly,

Secondly, that there is a progeſſion from leſſer to greater in theſe plagues.

Thirdly, that in euery one there is mentioned but a third part deſtroyed; which plainely ſheweth, that although the Church was greatly annoyed and peſtred with theſe errours and hereſies. yet it was not deſtroyed and brought to vtter deſolation: for the full ſetting vp of Antichriſt was not yet come. All theſe errours and hereſies which were caſt vpon the World, and did ſpring and grow apace in all places, did (as it were) make way for Antichriſt, and (as it were by ſtirrops) hoiſt and helpe him vp into his curſed Chaire.

By the Stories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold hereſies which ſprung vp in the Church after the firſt three hundred yeeres, eſpecially after the death of *Conſtantine* the Great, who procured peace to the Church, deſtroyed idolatry, and ſet vp true Religion in his dayes.

Now after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantius*, *Iulianus*, *Arcadius*, *Honorius*, and many other wicked Emperours ſucceeded; by whoſe meanes all things in the Church

grew

grew worse and worse; yet this one thing is to be obserued, that all truth of Religion was not vtterly extinct and put out, till the full loosing of Satan, which was a thousand yeeres after Christ, as wee shall plainely see when wee come to the 20. Chapter, concerning the binding of Satan for a thousand yeeres. For sure it is, that the maine principles and grounds of Religion, continued in the Church till this full loosing of Satan; which was about the time of *Siluester* the second, that Monster, as afterward we shall heare.

But now in the meane time, wee see what heresies sprung vp, what corruption grew and increased more and more, what darknesse beganne to ouer-spread a third part of the world: and these things grew worse and worse, euen till by these meanes the great Antichrist came to be possessed of his cursed seat and Sea of *Rome*, which was about some 600. yeeres after Christ.

ver. 13. *And I beheld, and heard one Angell flying in the midst of Heauen, saying with a loud voyce: Woe, Woe, Woe to the Inhabitants of the earth, because of the sounds to come of the three Angels which were yet to blow the trumpets.*

Be-

Becauſe the iudgements which were to be executed hereafter, vpon the blowing of the next three Trumpets, were farre more dreadfull and horrible than any were before, therefore heere is a ſpeciall Angell or Meſſenger of God, ſent of purpoſe to giue warning thereof, and to proclaime openly in the Church three fearefull woes, which ſhould come vpon the inhabitants of the earth; that is, all earthly minded men, as worldling, Papiſts, and Atheiſts, at ſuch time as the next three Angels ſhould blow the Trumpets.

The firſt of theſe three great woes, is to be vnderſtood of the Papacy. The ſecond of Turciſme. The third of the laſt Iudgement. As if he ſhould haue ſayd: Woe vnto the World, becauſe of Popery. Woe vnto the World, becauſe of Turciſme. Woe vnto the World, becauſe of the laſt Iudgement. Woe vnto the World for Popery, becauſe thereby men ſhould bee puniſhed in their ſoules. Woe vnto the World for Turciſme, becauſe thereby thouſands ſhould bee murthered in their bodies by the Turkiſh Armies. Woe vnto the World, becauſe of the laſt Iudgement, for thereby all worldlings ſhould bee plagued both in body and

ſoule in hell fire for euermore.

Sith then theſe three laſt plagues which were to come vpon the world, are more fearefull and terrible than any of the other foure, no maruell though heere is ſent of purpoſe a ſpeciall meſſenger to giue intelligence thereof, that euery man might looke to himſelfe, ſeeing ſuch great dangers were at hand. And for this cauſe alſo it is ſaid before, that there was ſilence in the Church for the ſpace of halfe an houre.

CHAP. 9.

THe principall ſcope and drift of this Chapter, is to paint out both the Pope and his Clergie, and alſo the Kingdome of the Turke, and his cruell Armies. For hauing already ſet downe how a way and paſſage was made for the Pope to climbe vp into his curſed Chaire, by the preuayling of hereſies, the falling away of the Paſtors of the Church, and the great ouer-ſpreading of darkneſſe and ignorance: now hee commeth to deſcribe the Pope in his full height and greateſt exaltation, being now vntuerſall Biſhop, and in full poſſeſſion of his Seat and Sea of *Rome*, which was about ſome ſix hundred

dred yeeres after CHRIST, as formerly hath beene ſhewed. At what time Pope *Boniface* obtained of the Emperour *Phocas*, that murderer, which ſlew his Maſter *Mauritius* the Emperour, that the Biſhop of *Rome* ſhould be called the Vniuerſall Biſhop, and the Church of *Rome*, the Head of all Churches.

This ninth Chapter may very fitly be diuided into two parts: The firſt is a liuely deſcription of the Pope himſelfe, his Kingdome, and his Clergy. The ſecond is a deſcription of the Kingdome of the Turke, and his moſt ſauage Armies: ſo that this Chapter is a full opening of the firſt two great woes mentioned before, concerning the Papacy and Turciſme. In the firſt 12. ſe

And the fifth Angell blew the Trumpet, and I ſaw a Starre which fell from Heauen, and to him was giuen the key of the bottomleſſe pit.

Warning was giuen before, that when this fifth Angell ſhould blow the Trumpet, a moſt fearefull woe ſhould come vpon the World, ſurpaſſing all that went before, which is the ſetting vp of Antichriſt in his pride; that man of ſinne, that ſonne of perdition.

The Pope is here compared to a Starre;

as well as other godly Ministers in this booke, because the Bishops of *Rome* at the first were godly and excellent men; for amongst the first thirty of them, there were some Martyrs. But it is heere sayd, that now this Starre was fallen from Heauen vnto the Earth; that is, the Bishops of *Rome* were greatly degenerated and fallen cleane away from heauenly things to earthly: for they declined from time to time, and grew worse and worse, so farre as to become the great Antichrist.

But some man may say, Why may not this Starre falling from Heauen vpon the earth, be vnderstood of other Pastors falling from the truth, as well as the Pope, as it is taken in the former Chapter, and in the twelfth Chapter, and the fourth verse? I answer, that the circumstances will not heere beare it. Therefore to perswade euery honest mans conscience, that this must needs bee vnderstood of the Pope in his pride, let vs giue eare to these three reasons following.

First, we are to consider, that the maine drift of the Holy Ghost in the opening of the seuen Seales, and blowing of the seuen Trumpets, is to lay out the state of the Church in all ages, till the comming of Christ. Further,

we

we are diligently to obſerue, that the things contayned vnder the opening of the ſeuenth Seale (whereof the blowing of the ſeuen Trumpets are as it were parts, and doe all belong vnto it) doe ſtretch euen to the end of the World, ſo as there is no ſtrange accident, or any wofull condition of the Church in any age, but it is ſet forth vnder the opening of theſe Seales, and blowing of theſe Trumpets. But the Papacy was a ſtate of the Church, and that moſt woefull and lamentable, therefore it is deſcribed vnder the opening of the Seales, and blowing of theſe Trumpets. But it is not deſcribed vnder the opening of any other Seale, or blowing of any other Trumpet: therefore of neceſſity it muſt be referred to this ſeuenth Seale, and the fifth Trumpet: And this is my firſt reaſon. If any man obiect, that the Pope and his kingdome are moſt liuely deſcribed in the Chapters from the twelfth to the laſt: I anſwer, that all thoſe Chapters belong to a new viſion, wherein ſome things propounded vnder the opening of the ſeuen Seales, are more fully opened and expounded. But this I ſay, that in this ſecond viſion, the whole eſtate of the Church in euery age is laid open, euen vntill the laſt iudgement: and

therefore when the ſeuenth Angell here doth blow the ſeuenth Trumpet, immediately followeth the laſt Iudgement: as appeareth, chap. 10. verſ. 6. and chap. 11. verſ. 15, 16.

My ſecond reaſon is drawne from the courſe and conſideration of times: for the great preuailing of errours end hereſies mentioned before, which made way for Antichriſt, was from the firſt 300. yeeres, vntill the 600. yeere, and ſo forward. But now immediately vpon this great increaſe of errour and darkneſſe, commeth the deſcription of a ſpeciall Star fallen from Heauen at this time, which was about 600. yeeres after Chriſt, and therefore it muſt needs bee vnderſtood of the Pope. And this is my ſecond reaſon.

My third and laſt reaſon is drawne from the deſcription of the Pope and his Clergy, in the firſt eleuen verſes of this Chapter. For hee is ſo liuely deſcribed and painted out in particulars, that all men that know him, or euer heard of him, muſt needs ſay it is hee. For this deſcription heere ſet downe by the Holy Ghoſt, can fitly agree to none other.

The Papiſts themſelues doe confeſſe, that this Starre here mentioned, muſt needs bee vnderſtood of ſome Arch-heretike and full wiſely, forſooth, they apply it to Luther and

Caluin.

Caluin. But wee affirme, that is it to be vnderstood of the Pope : For was there euer any such Arch-heretike as hee *which opposeth and exalteth himselfe against all that is called God*, and against all imperiall powers, as the Apostle saith. But now let vs proceed to the description of him. 2 Thes. 4. 2.4

First, he is sayd to haue the key of the bottomlesse pit, which agreeth well to the Pope: for hee hath power giuen him to open hell gates, to let in thousand thither : but no power to open Heauen gates, to let in any thither : for hee furthereth many to hell, none to Heauen. He doth indeed falsely challenge to himselfe the Keyes of the Kingdome of Heauen, to let in, and shut out at his pleasure. But here wee see the Holy Ghost doth attribute no such power vnto him, but onely telleth vs, that his power and iurisdiction is in hell, and ouer hell, and as for Heauen, he hath nothing to doe with it. It were needlesse to shew how this *Metaphor* of keyes is taken for power and iurisdiction in the Scriptures, as hath beene proued before, Chap. 1. vers. 18. and as needlesse to proue that by the bottomlesse pit, is here meant hell, as appeareth Chap. 11. vers. 7. Chap. 20. vers. 1.

And he opened the bottomlesse pit, and there ver. 2.

ver. 2. *aroſe the ſmoke of the pit, as the ſmoke of a great furnace, and the Sun and the Aire were darkned by the ſmoke of the pit.*

Here wee ſee how the Pope openeth hell gates with his Key, and a moſt horrible, groſſe, and ſtinking ſmoke aſcendeth vp into the ayre preſently vpon it, inſomuch that both the Sunne and the Ayre were darkened with it. Which all is to bee vnderſtood of that ſpirituall darkneſſe, ignorance, ſuperſtition and Idolatry, wherewith the whole Church was ouer-ſpread, after the great Antichriſt came to the poſſeſſion of his curſed Chaire, and was in his pride and height, ruling and raigning ouer the Kings of the earth. For then indeede the Sunne was darkned and eclipſed; that is, the light of the Goſpell was almoſt cleane put out. For that which is ſpoken heere of the darkening of the ayre and the Sunne, is to be vnderſtood of a greater and more generall darkneſſe, than that which was mentioned in the former Chapter, wherein but a third part of the World was darkned. But now that Antichriſt inuadeth the Church, all is ouerſpread with groſſe and palpable darkneſſe, all is as darke as Pitch: no man can ſee where hee is, or which way hee goeth. For the whole aire is

filled

filled with this thicke ſmoke, which came out of hell pit.

And there came out of the ſmoke Locuſts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

By theſe Locuſts is meant the Popes Clergie, as Abbots Monkes, Friers, Prieſts, Shauelings, and ſuch like vermine; which are therefore compared to Locuſts, becauſe they waſte and deſtroy the Church, euen as Locuſts deſtroy the fruits of the earth. For both Hiſtoriographers and Trauellers doe affirme, that whole fields of greene Corne new come vp, haue beene waſted and eaten vp in one night as bare as the earth, by ſwarmes of Locuſts in the Eaſt-countries. For in thoſe parts of the World, multitudes of this little vermine are to be found: euen ſo the Popiſh Clergy conſumeth and deuoureth all greene things in the Church.

Moreouer, it is to be noted, that theſe Locuſts came out of the ſmoke of the pit; that is, they were bred out of it: for Monkes, Fryers, Prieſts, and ſuch like Caterpillers, were bred of ignorance, error, hereſie, ſuperſtition, and the very ſmoke of hell: for from hell they came, and to hell they will. They are deſcended of the blacke horſe of hell.

and

and thither they will returne.

Moreouer, it is ſayd, that power was giuen them to ſting like Scorpions. For whom haue they not ſtung with their moſt venemons ſtings? I meane their damnable errors, and diuelliſh deuices. Whom haue they not wounded with their corrupt doctrine and diuelliſh authority? They are the ſoreſt ſoule-ſtingers that euer the world had, who haue left their venemous ſtings in the ſoules of thouſand thouſands, wherewith they haue beene poiſoned and ſtung to death.

ver. 4. *And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree, bnt only thoſe which haue not the Seale of God in their foreheads.*

It may be demanded, what became of the Church when as the whole earth was full of theſe crawling and ſtinging Locuſts. This queſtion is now here anſwered: to wit, that theſe Locuſts are charged and commanded, that they ſhould not hurt any of the Elect: for this woe and this plague extendeth no farther than to the inhabitants of the earth, as wee heard before. Their power is limitted onely to the Reprobate, they haue nothing to doe with Gods choſen people. And here

here againe we ſee what great care God hath for his in the midſt of the greateſt dangers, as hath beene twice noted before, Chap. 7. Chap. 8. For now Antichriſt raigning in his full pride, yet his Elect are preſerued in the midſt of theſe Scorpion-locuſts, flying about their eares like ſwarmes of Hornets, not one of them is ſtung to death. Chriſts little flocke is alwaies defended, and ſet in ſafety.

ver. 5. *And to them was command, that they ſhould not hurt them, but that they ſhould be vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a Scorpion when hee hath ſtung a man.*

Some write, that ſuch as are ſtung of a Scorpion doe not dye forthwith, but haue a lingring paine, wherewith they are miſerably vexed three or foure dayes before they dye of it. Now vnto this lingring paine is this ſpirituall ſtinging compared: for theſe Locuſts are commanded of God, that they ſhould not kill the very Reprobates outright, and at once, but torment them with a lingring death for the ſpace of 5. months, that is, 500. yeeres: for ſo long did the Papacy continue in his height and pride, full ſtrength and vertue, and ſo long did the Pope and his Clergy ſting men with lingring and Scorpion-like paine.

There-

ver. 6. *Therefore in those dayes shall men seeke death and shall not finde it, and shall desire to dye, and death shall fly from them.*

This verse doth shew, that all Papists being thus stung and tormented in their consciences with this lingring paine of Popish doctrine, shall wish themselues out of the world, and buried quicke, that they might be rid of their spirituall stinging, and hellish torments which they had in their conscience. For the Popish doctrine hath no sound comfort in it, it leaueth men in desperation, in sickneſse, and vpon their death-beds. For alas, what comfort can a poore distressed conscience haue in Popes pardons, Indulgences, Masses, Dirges, Merits, Workes, Pilgrimages, Purgatory, Crosses, Crucifixes, *Angnus dei's*, and such like trash and trumpery? These, alas, are too weake remedies for any spirituall diseases: they are not sufficient to procure pardon at Gods hand for any sinne. Alas, the poore blinde Papists did know and feele that they were vile sinners: they knew they must come to iudgement: they knew that the reward of sinne was death, euen the second death: they know all this full well, and therefore had horrible convulsions in their consciences, and knew not

not how to winde out of them. For the doctrine of free iuſtification in the bloud of Chriſt, was hid from them, they knew it not: and therefore all aſſurance of Gods fauour, all peace of conſcience, and all ioy in the holy Ghoſt was vtterly taken from them; and therefore many of them dyed in moſt deſperate and vncomfortable manner. And for this cauſe it is heere ſayd, that they ſought death, and deſired to be rid out of the world one way or another: for a tormented conſcience who can beare it? it is a kinde of hell torment.

And the forme of the Locuſts was like vnto Horſes prepared vnto battell, and on their heads were as it were Crownes like vnto golde, and their faces were like the faces of men. ver. 7, 8.

And they had haire as the haire of woman: and their teeth were as the teeth of Lions.

Hitherto wee haue heard of the pedigree and poyſoned ſtings of theſe vile Locuſts, and how they vexed the Inhabitants of the earth all the time of the great Antichriſt. Now wee are to vnderſtand of their forme and likeneſſe: For the Spirit of God doth here paint them out in their colours, that all men may diſcerne them, and beware of them. Firſt, it is ſaid that they were like vn-

to

to horſes prepared vnto battell: that is, they were as ſtrong and fierce as barred horſes, to ruſh and runne vpon all ſuch as ſhould but once mute or mutter againſt them, or their Authority: Moreouer, they haue Crownes of gold vpon their heads, which ſheweth and ſignifieth, that they were the Conquerours of the Earth, and Lords of the World, and who but they? for in thoſe dayes no man, nay no Lord or King durſt quitch againſt a Monke, a Frier, or a pild Prieſt: for if any did, they were ſure to ſmart for it. They had alſo faces like the faces of men; that is, they ſet faire faces vpon matters, and pretended great deuotion in Religion, flattering the people, and making them beleeue that they could giue them pardon of all their ſinnes, and bring them to Heauen, when as in very truth, for thir bellies, and for their gaine, they did cunningly ſmooth with the Nobles, the rich and the mighty, ſetting faire faces vpon their proceedings; and as Saint *Peter* ſaith, *Through couetouſneſſe with fained words, they made merchandize of mens ſoules*, and did cloſely winde themſelues into the hearts of the ſimple people, by their fawning inſinuations, being in very deed moſt notable flatterers and hypocrites. They had

2 Pet. 2.3.

had haire as the haire of women, that is, they were altogether effeminate, being giuen to delicacy, luſt and wantonneſſe; they were drowned in whoredome and all kinde of beaſtlineſſe, being a ſhoale of moſt filthy villaines. Their teeth were as the teeth of Lions, to catch and ſnatch all that they could come by. They deuoured all the fat morſels euery where, they got the Church-liuings into their hands: they firſt made impropriations: they incroached vpon temporall mens lands: they ſwalloed vp all euery where. If we looke vpon the Abbeyes, Priories, and Nunneries, wee may eaſily iudge what teeth they had. Moreouer, it is ſayd they had Habbergions, like to the Habbergions of Iron; that is, they were ſo ſtrongly armed with the defence and countenance of the Pope, that no Secular power durſt once quitch againſt them. Their wings were like the ſound of Chariots, when many Horſes runne vnto battell: that is, with fluttering noiſe and terrible threatnings, they ſtroue to vphold their Kingdome. Alſo in Churches and Pulpits, they make a roaring noiſe, and take on terribly to maintaine their abhominable Idolatry. They had tailes like vnto Scorpions; and there were ſtings in their tailes.

For

For with their poysoned Doctrine and stinging authority, like Adders and Snakes they stung many to death. Moreouer, power was giuen them to hurt men fiue moneths, that is, all the time of Antichrists reigne, as before hath beene shewed.

ver. 10,11 *They haue a King ouer them, which is the Angell of the bottomlesse pit, whose name in Hebrew is* Abbadon, *and in Greeke he is named* Apollyon; *that is, destroying.*

As the Fowles haue a King ouer them, which is the Eagle; and the Beasts, the Lion; and mortall Men some chiefe Gouernour, vnder whose protection and subiection they liue: So heere these hellish Locusts are sayd to haue a King ouer them, which is the Angell of the bottomlesse pit: that is, the Diuell or the Pope, which you will, vnder whose Ensigne they fight, and vnder whose defense they liue. Their Kings name in Hebrew is called *Abbadon*, and in Greeke *Apollyon*. The words are both of one signification, that is, destroying: for both the Diuell himselfe, and his Vicar the Pope, are destroyers and wasters of the Church of God.

One woe is past, and behold yet two woes come after this.

Wee haue heard at large what this first

Woe

Woe is, namely, the plague of the world, by the Pope and his Clergie. Now we are to heare of the ſecond woe, which is the moſt huge and murthering army of the Turkes: wherein the third part of men were ſlaine. Some doe expound this ſecond woe of the kingdome of Antichriſt and his armies; but that it is not ſo, may appeare by theſe reaſons following.

Firſt, the Angell denouncing woe, woe, woe, denounceth three ſeverall woes, and therefore it is ſaid: *One woe is paſt, and behold yet two woes come after this.* It followeth then that this is a diſtinct and ſeverall woe from the former and therefore cannot be the ſame.

Secondly, this woe containeth ſpecially a bodily ſlaughter of the third part of the world, and of the wicked reprobates: but the firſt woe was ſpecially a plague of mens ſoules, as we haue hard; and therefore this cannot be the ſame with the firſt.

Thirdly, wee are to vnderſtand, that this booke deſcribeth all the greateſt calamities and plagues that ſhould come vpon the world in any age after Chriſt, and therefore we may iuſtly think, that the kingdome of the Turks is not left out, ſeeing it was one of the greateſt plagues that ever came vpon the world.

But the kingdome of the Turks is described in no other part of this Revelation, and therefore must of necessity be here described.

ver.13.14. *Then the sixt Angell blew the Trumpet, and I heard a voyce from the foure corners of the golden Altar, which is before God.*

Saying to the sixt Angell which had the Trumpet loose the foure Angells which are bound in the great river Euphrates.

Now we are come to the description of the Second woe, which followeth vpon the blowing of the sixt Trumpet, by the sixth Trumpet by the sixth Angell. And first of all hee sayth; *Hee heard a voyce from the foure corners of the golden Altar.* By the *golden Altar*, is meant Christ, as before hath beene shewed with the reasons thereof. From this Chap.8.3. Altar the voice commeth to the *Angell which blew the sixth Trumpet*, thtt we might know it is the voyce of the mighty God, and the commandement of our Lord Iesus. The voyce commandeth the sixth Angell to *loose the foure Angels which are bound in the great River Euphates.* By these foure Angels, which are thus bound at *Euphrates*, is meant many Devils or Angels of darkenesse, as wee haue hard before, Chapter. 7. Verse 1. Their *binding* signifieth their restraint,

ſtraint, by which they were held backe from doing that miſchiefe which they deſired to doe. Their *looſing* ſignifieth, that power was given them to performe that which they wiſhed.

They are ſayd *to be foure in number*, becauſe they ſhou'd raiſe an horrible plague in the foure corners of the Earth, both Eaſt, Weſt, North, and South. The ſenſe is, that the Devills haue yet farther and greater ſcope giuen them to plague and deſtroy the inhabitants of the Earth. Theſe Devills had exceeding great power in the Kingdome of Antichriſt, but they are vnſatiable in miſchiefe, and ſo after a ſort lie ſtill bound till they have their deſire. The place where they lie bound, is *Euphrates*, wherein is a myſtery: for *Euprhates* litterally taken, is a great River, which ran ſo neigh the City *Babylon* in *Chaldea*, that it was a mighty defence vnto it, ſo that the City could not bee taken, vntill they that laid ſiedge vnto it, cut out trenches, and derived the waters another way. Now for the myſterie, it is this: *Rome* in this book is called *Babylon*. By a metaphor, and after the ſame manner, the great River *Euphrates*, as we ſhall ſee afterward, ch. 16. ſignifieth the power, wealth, and authortiy

which that City *Rome*, even this Weſterne *Babel*, hath to defend it ſelfe. Then it followeth, that in this power, authority and ſtrength of Rome, the Devills lie bound, for they waited through the power of *Rome*, to worke yet farre greater miſchiefe, and therefore are ſaid to bee bound, ſo long as they were reſtrained. The miſchiefe which they plotted and purpoſed to bring to paſſe by the Authority and power of *Rome*, was the hatching and bringing forth of the Mahometiſh Religion, which in very deed did ſpring from the darkneſſe of *Rome*, as from his proper root and originall cauſe.

The Deuills did fore-ſee, that out of the ſuperſtitions and Idolatries of *Rome*, defended by their great power and authority, Mahometiſh Religion, might very well bee framed, and therefore not being content to plague the Weſt part of the World with Porery and Idolatry, they doe greedily deſire alſo to plague the Eaſt part of the World with the falſe Religion of *Mahomet*. They are not ſatisfied with plagueing and royſening all *Europe* with abominable Idolatries, except alſo they plague and infect all *Aſia* and *Africa* with the Turkes moſt execrable Religion; ſo inſatiable are

the

the deuills in working miſchife. Now in the meane time they thinke themſelues too much ſtraightened, bound and tyed vp in *Rome* and Romiſh Religion, except they may bee looſed; and proceed further to ouerſpread the whole World with all impieties, and horrible abominations. A man would thinke that when the Deuills had preuailed ſo farre, as to place Antichriſt in his curſed Chaire, and to breed the ſwarmes of Locuſts out of the ſmoake of Hell, they might haue beene ſatisfied: for then, as we ſay, hell ſeemed to be broke looſe. But yet all this cannot ſatisfie the unſatiable Deuils but they will haue the Religion of *Mahomet* eſtabliſhed to poyſon and plague all the Eaſt parts of the World in their ſoules: and alſo they will haue the moſt huge, cruell, and ſauage Armys of the Turkes raiſed vp, to murther and maſſacre millions of men in their bodies, in the Weſt parts of the World, as preſently wee ſhall heare. Now till all this be effected, they are ſaid to lye bound at *Rome*. But here we ſee, that this ſixth Angell hath a preciſe commandement from IESVS CHRIST, to looſe theſe Deuils which lay bound at the great Riuer *Euphrates*, that they might plague the whole World farre

and neare, at their pleaſure: ſo now all the Diuels of hell are let looſe, and let vs heare what followeth.

verſ. 15. *And the foure Angels were looſed, which were prepared at an houre, at a day, at a month, and at a yeare, to ſlay the third part of men.*

Now the Diuels being looſed and vnbound by a ſpeciall commandement from Chriſt, were in a readineſſe to execute their miſchiefe. This aſcending by degrees from a ſhort time vnto longer and longer; *From an houre to a day, &c.* doth ſignifie, that as the Diuels were preſt, and at hand at an houres warning, as we ſay, to put in practice whatſoever they had plotted; ſo they were as forward to continue the ſame, *From an houre to a day, from a day to a month, and from a month to a yeare*, that is from time to time, vntill the date of their commiſſion was out: for their time was limited, and their commiſſion bounded, as afterward wee ſhall ſee. And this is our comfort, that both the Papacie is limited to fiue months, and the Turciſme to houres; dayes, months, and yeares. The diuers power is limitted, though it greiueth them full ſore, They cannot doe what they liſt, they

cannot

cannot continue as long as they would.

After the number of Horſe-men of warre were twenty thouſand times tenne thouſand, for I heard the number of them. ver. 16.

Now, vpon the looſeing of theſe Divels, here followeth the deſcription of a moſt horrible plague which they raiſed vp; and it is a huge army, a murthering army, an army in number exceeding great; for he ſaith, *They were twenty thouſand times tenne thouſand*; that is two hundred millions, or two hundred thouſand thouſands. But we may not thinke that this Army was ever all at one time, or in any one age, but here are the armys of many ages reckoned vp, and the full plague of many yeares ſet forth. How could Saint *John* number ſuch an Army, may ſome man ſay? Hee anſwereth this doubt, and ſaith, *Hee heard the number of them*. Hee did not number them; but the number was told him.

Moreover, it is to bee noted, that as this Army did exceed in number, ſo alſo in terror and ſtrength, and therefore they are ſaid to be all horſemen. For an Army of horſemen are both more ſtrong and more terrible, than any army of footmen.

And thus I ſaw the horſes in a viſion, and them

that ſate on them, having fiery Habergions, and of Iacinth, and of Brimſtone, and the heads of the Horſes were as the heads of Lions, and out of their mouths went forth fire and ſmoke, and Brimſtone,

Here is the deſcription of the horſe-men and horſes, as they appeared to *Iohn* in a viſion. Firſt, touching the horſe-men, it is ſaid that they were very well armed *with Habbergions*; that is, Coats of Maile, Corſlets, or Curets, and that *of a fiery colour, and of the colour of Iacinth:* that is of ſmoake, as appeareth in the laſt clauſe of this verſe, and alſo *of the colour of Brimſtone*. For as horſe-men in compleat armour were wont to weare in their Breſt-plates and Targets certaine enſignes and colours, whereby they might bee made terrible to their enemies: So theſe Turkiſh warriours and horſe-men doe hold out their colours of fire, ſmoak, and Brimſtone, as it were flagges of defiance againſt the whole World, threatning preſent death to all that ſhould with-ſtand them, or as if they meant to ſpet fire and flame at them, or to choake them with ſmoake and Brimſtone, and then burne them vp with fire and Brimſtone. All this their colours and enſignes in their Breſt plates and Habbergions did portend,

tend. Now, as concerning Horſes, no doubt they were as fierce as the Horſe-men. They weare great Lances, they had *heads like Lions*; that is, they were full of ſtomacke and fierceneſſe, *and out of their mouths went forth fire, and ſmoake, and Brimſtone*: that is, they had the ſame colours and enſignes upon them that riders had.

Of theſe three was the third part of men killed, that is, of the fire, and of the ſmoake, and of the Brimſtone which came out of their mouthes. ver. 18.

Here is ſet downe the great ſlaughters and maſſacres which theſe martiall horſe-men and Turkiſh armies made thorow out the moſt part of *Europe*. For hee ſaith, *the third part of men*, that is, great numbers in *Europe were ſlaine by the fire, the ſmoke, and the brimſtone, which came out of their mouths:* that is, by their bloudy cruelty, and barbarous immanity, ſome being murthered in their bodies by cruell death, and others violently drawne to the wicked Religion of *Mahomei*. For partly by externall violence, and partly by a ſubtill ſhew of Religion and devotion, they deſtroyed thouſands both in their Soules and bodies. And therefore it is ſaid, *Their power is in their mouths, and in* ver. 19.

their

their tayles, For their tayles were like unto Serpents, and had heads where with they hurt, But for the better vnderſtanding of theſe things, I thinke it not amiſſe a little to open and lay forth the riſeing vp, and increaſing of the power of the Turke,

About the yeare of our Lord 591. was *Mahomet* borne in a certaine Village of *Arabia*, called *Itrarix* for ſo Hiſtoryes doe report. This *Mahomet* by fraud and coozenage grew into great credit and fame among the ſeditious Arabians and Ægyptians, inſomuch that they made him a Captaine over them, to warre againſt the Perſians.

After this, hee married a rich wife, and by that meanes hee wonne the hearts of many with gifts. In the dayes of *Heraclius* the Emperour, which was in the yeare of our Lord 623. hee grew to bee very mighty. After this hee fained himſelfe to bee a Prophet, and ſaid that he had viſions and revelations, and talked with Angells. And ſo by the helpe of *Sergius* a Monke; hee framed a new worſhip and Religion, a patched part out of the old Teſtament, partly from the Papiſts, and partly from the Heathen. He raigned nine yeares, and ſo dyed.

After him ſeccceeded in the Kingdome of

the Sarazens *Ebubezar*, who raigned two yeares. *Haumar* who raigned twelue yeares. *Muhavias*, who raigned twenty foure years. All theſe made great warre againſt the Perſians, and ſundry other Nations, and overcame them, and ſet up the Religion of *Mahomet* amongſt them, and ſo the Kingdome of the Sarazens grew mighty: but in proceſſe of time the Kingdome of the Turkes grew great, and the Kingdome of the Sarazens diminiſhed. Within a ſhort time after this, the Tartarians, a barbarous people, waxed ſtrong, and made warre againſt the Turkes, and prevailed greatly for a time, But about the yeare of our Lord 1300. the Empire of the Tartarians was over-throwne, and the Empire of the Turkes did flouriſh more than ever before: For now come the greateſt monſters, and moſt Savage and cruell tyrants of all. The firſt of them was *Ottomannus*. The ſecond *Baiazethes*, The third *Amurathes*. Theſe made bloudy warres againſt the Chriſtians. I meane the Papiſts in Europe, aud inlarged the Turkes dominions very farre.

They did from time to time ſo cruelly murther and maſſacre the inhabitants of the Weſt, with their huge and bloudy armies,

mies; that at laſt both the Pope, the Emperour the King of *Hungary*, the King of *Polonia*, the King of *France*, the Duke of *Burgundy*, and the Duke of *Venice*, and almoſt all the Potentates in *Europe*, did ioyne together to make warre againſt the Turkes: ſo huge leaue huge armies, but yet could not prevaile; ſo ſtrong were the Turkes, ſo huge and dreadfull were their armies, Then wee ſee that verified which here was foretold, to wit, *That the monſtrous armies of the Turkes with their horſes and horſe-men, ſhould ſlay the third part of men*: that is, the Idolaters in *Europe*, by heapes and Infinite numbers. To ſet downe the particular battels betwixt the Turkes and the Chriſtians in *Europe*, and their horrible bloud-ſhedding, would require a volume: but this which I haue briefly ſet downe, may ſerve to give ſome light unto it, and may ſuffice for the vnderſtanding of this Text. Now it is ſaid in the next verſe, That not withſtanding this heavy hand of God which was vpon the Papiſts in *Europe*. and theſe fearefull Iudgements and maſacres, they repented not of their Idolatries, but waxed worſe and worſe: for no Iudgements, no plagues can make the wicked any whit the better, as we ſee in the examples

amples of *Pharaoh* and *Saul*, And here it is ver. 20.
ſaid. That *the remnant of men which were killed by theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip deuills and Idols of gold and ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee nor heare, nor goe, Alſo they repẽted not of their murther, and of their ſorcery, neither of their* ver. 21.
fornication, nor of theft. And thus wee ſee how the Diuells which were bound at *Euphrates*, being let looſe vpon the World, in the wrath and iuſt iudgement of God, did fearefully plague both the Turkes, in their Soules, and the Papiſts in their bodies. The one with falſe Religion, the other with bloudy ſwords: and ſo was the deſire of the Deuill fully ſatisfied.

CHAP. 10.

HAuing opened and expounded the two firſt woes which fell out vpon the blowing of the fift and ſixt Trumpet, containing the two great plagues of popery and Turciſme, wherewith the World was puniſhed many hundred yeeres: now in this Chapter wee are to heare of good newes, and great comfort, after ſo much ſorrow. For

here

here Ieſus Chriſt commeth downe from heaven to deliver his poore afflicted Church, and to bee revenged of all his cruell enemies. For now before the third and laſt woe, containeing the greateſt plague of all upon the World, which is, the laſt Iudgement: wherein the wicked ſhall bee tormented in hell fire for ever, both in body and ſoule, I ſay, before the blowing of the ſeventh Trumpet, by the ſeventh Angell, of which wee ſhall heare in the next Chapter. Now in the meane time is ſhewed in this Chapter, what care God had for his little flocke, which no doubt were hid in thoſe dayes, and did not appeare and yet were ſcattered in corners, even in the middeſt of the darkneſſe of Popery, and the moſt furious and helliſh rage of the Turkiſh armyes. And therefore the principall ſcope and drift of this Chapter, is to ſhew how the Goſpell ſhould bee preached in many Kingdomes, now after this generall darknes, for the diſcovering and overthrow, both of Popery and Turciſme, and to ſhew what ſhould fall out in the Church now in the middle time, before the ſeventh and laſt Trumpet blow: for then commeth the laſt Iudgement, as the Angell ſweareth in this Chapter, verſe, 6, 7.

This

This Chapter doth eontaine foure principall parts,

The firſt is a deſcription of Chriſt and his glory, ver. 1.

The ſecond ſheweth how the Goſpell ſhould bee preached, in many Nations and Kingdomes, by the Miniſters of this laſt age, whereby all adverſary power ſhould be overthrowne. ver. 2.

The third is a watch-word, given to the World by Chriſt, that when the ſeventh Angell ſhould blow the Trumpet, the World ſhould end. verſ. 6.7.

The laſt doth ſhew, how all faithfull Preachers being called and authorized by Chriſt: ſhould travell and take paines in the ſtudy of Gods Booke, and afterward ſhould publiſh the knowledge thereof farre and neere. verſ. 9. 10.11.

And I ſaw another mighty Angell come downe fom Heauen, Cloathed with a cloud, and the Raine-bow vpon his head, and his face was as Sunne, and his feet as pillars of braſſe. ver. 1.

This Angell of might is Chriſt, as appeareth by the deſcription of him, and by all the conſequents following: for he is ſaid to bee *cloathed with a Cloud*, which ſignifieth his great glory and Maieſty: *For he ſhall come in the clouds of heaven to iudge the world:* that is, Mat. 24.

with

with great pomp and glory. *The Raine-bow was vpon his head*, which signifieth the couenant of peace with his Church, as before, Chap. 4, vers. 3, *His face was as the Sunne*, which signifieth comfort and deliuerance to his Church, and the dispelling of all the smoake of the bottomlesse Pit, as the Sunne scattereth and driueth away the thick mists.

His feet are pillars of brasse, which signifieth that hee should tread downe all his enemies vnder his feet, both Pope and Turke:
1 Cor. 19. *For he must raigne till he haue destroyed them all.* The Pope a long time kept all the Kings of *Europe* in awe. The Locusts were of great power. The Turkes prevailed exceedingly. But what are they all to this mightie and glorious Angell Christ? What is their power to withstand him? What can *Abaddon* the King of the Locusts doe against this mighty King of *Sion*? What can the Turkes most terrible Horses and Horse-men doe against this Angell which sitteth vpon the white Horse? Alas, alas, they are able to doe nothing. They must all be trodden downe vnder his feet of brasse.

And he had in his hand a little booke open, and He put his right foot vpon the Sea, and his left vpon the earth.

This

This little Booke ſignifieth the Bible,

It is called little in reſpect of the great and huge volumes of Popiſh bookes, though in it ſelfe it be large.

It is ſayd to bee open, that all men might looke into it, becauſe it had beene ſhut a long time before, euen during all the time of the darkning of the Sunne and Aire, by the ſmoke which came out of the bottomleſſe pit. But although it was long ſhut vp in the time of Popery, and lay buried in a ſtrange tongue: yet now it is opened, and publikely preached vnto all the ſeruants of God. And all this no doubt is to bee vnderſtood of *Luthers* time, and all the times ever ſince the Goſpell was ſpread abroad after the great darkneſſe. For ſome hundred yeares agoe it was hard to finde an Engliſh Bible, but now God bee thanked, there are thouſands to bee found in the hands of Gods people. And therefore the things here Prophefied of, are fulfilled in our dayes: for wee liue vnder the opening of the ſeaventh Seale, and the blowing of the ſixth Trumpet, and the powring foorth of the ſixth Viall, as here doth partly appeare, and ſhall, God willing, bee made more manifeſt when wee come to the ſixteenth Chapter.

Now wee are diligently to obſerue, that as the opening of this Booke, and the preaching of the Goſpell by *Luther* and his ſucceſſors, hath diſperſed the former darkneſſe, and beaten downe Popery; ſo alſo hath it driuen backe the Turke, and taken from vs all feare of him, which in former ages was the terrour of the World; for ſince men haue looked into this booke, repented of their Idolatry, and turned vnto God with all their hearts, the Turke and his power hath not beene feared, eſpecially in theſe parts where the Goſpell is preached.

For God in his mercifull prouidence towards his Church, hath diuerted his power another way, and ſet him aworke elſe where. So that if men cannot bee brought to beleeue, that God raiſed him vp as a ſcourge for Idolaters, and a plague for Idolatrie and other foule ſinnes, according to the words in the former Chap. where it is ſaid, *They repented not of the workes of their hands, &c.* yet when they ſee, that at the opening of the Booke of God, and forſaking Idolatry, the feare of him is removed, let them beleeue it. What can be more plaine, than that this open Booke in the hand of the Angell, hath deliuered vs from the Pope, and

from

from the Turke: A moſt happy opening of this bleſſed booke.

More it is ſaid, that *hee put his right foot vpon the ſea, and his left on the Earth.* The ſetting of Chriſts right foot vpon the Sea, ſignifieth that hee is ruler of the Sea, and ſtandeth as firmely vpon the Sea, as vpon the Land. The ſetting of his left foot vpon the Earth, doth ſignifie, that hee is Lord of the Earth, and true heire to all things in it.

And cryed with a loud voice, as when a Lion roareth, and when hee had cryed, ſeuen thunders vttered their voyces. ver. 3.

This crying with a loud voice, like the roaring of a Lion, doth ſignifie the manifeſtation of the wrath of Chriſt, againſt all his enemies: for now hee beginneth to roare againſt them, as a Lion when hee is hungry, roareth for his prey. Therefore now both the Scorpion, Locuſts, and the fierce Horſes and horſemen are like to goe to the pot.

By the ſeuen thunders which vttered their voyces, is meant thoſe perfect and exquiſite iudgements which now were to bee inflicted both vpon the Kingdome of the Pope and the Turke. Wee haue heard before, that ſeuen is a perfect number in this booke: and that

thunder is put for the thundring of Gods wrath, and all such broiles and plagues as follow therevpon. and this is the reason of this interpretation,

ver. 4. *And when the seuen thunders had vttered their voyces, I was about to write, but I heard a voice from Heaven, saying vnto me: Seals vp these things which the seven thunders have spoken, and write them not.*

It should seeme these seven thunders did so speake, as they might bee vnderstood, for *Iohn* was about to write the things which they speake, thinking that they were vttered for that end and purpose, that he should deliver them in writing to the Churches. But he receiueth a commandement to the contrary, for hee is willed not to write them, but to conceale them vntill the appointed time.

But some man may say; Why were they vttered, seeing they must be concealed, and kept close? I answere, it was not in vaine: for first, though the particulars bee not expressed what the thunders speake: yet here wee are taught, that there remaine most fearfull Iudgements against all the oppressors of the Church, which Christ hath thundred out with terror against them. And when the time

time determined is come, they ſhall be ſeene and vnderſtood: but in the meane time, they bee ſealed vp and kept cloſe according to that of *Iob*. *Why ſhould not the times be hid of the Almighty, ſo as they which know him, ſhould not perceiue the times appointed of him*: and that of *Daniell*. *Theſe things are Sealed vp vntill the time determined.*

And the Angel which I ſaw ſtand vpon the ſea and vpon the earth, lift vp his hand to heaven. verſ. 5.

And ſware by him that liueth for euermore, which created heaven, and the things that therein are; and the earth, and the things that therein are, and the ſea, and the things that therein are, that time ſhould be no more. ver. 6.

But in the dayes of the voice of the ſeuenth Angell, when he ſhall begin to blow the trumpet, euen the miniſtry of God ſhall bee finiſhed, as hee hath declared to his ſeruants the Prophets. ver. 7.

The ſumme of theſe three verſes is, that Chriſt giueth warning of the laſt iudgement, that men might awake and looke out in time. And becauſe men for the moſt part are careleſſe and ſecure, *putting the euill day far from them*, as the Prophet ſpeaketh. Therefore here Chriſt bindeth it with a ſolemne oath, & ſolemne geſtures thereunto annexed, as was Amos, 6. 1.

the lifting vp of the hand in ancient time *Genesis.* 14 22. The thing that our Lord Iesus disposeth, is, that *time shall bee no more*; that is, *Time* as it is now, or the state of things as they bee now: but hee telleth vs flatly, that as six Angells haue already blowne their Trumpets, so when *the seuenth Angell should blow, the Mistery of God shall be finished*: that is, the time of punishing the wicked, and rewarding the godly, should come, which is therefore called a *Mistery*, because the world vnderstandeth it not: They thinke there is no such matter.

They imagine there is no reward for the
Mal. 3. 14. *iust, or punishment for the wicked*, as the Prophet saith, But the holy Ghost saith, *Verily*
Ps. 58. 13 *there is a reward for the righteous: Doubtlesse there is a God which iudgeth the Earth.* And here it is said, *that God hath declared it to his seruants the Prophets.*

vers. 8. *And the voice which I heard from Heaven, spake vnto me againe, and said, goe and take the little booke which is open in the hand of the Angell, which standeth vpon the Sea, and vpon the Earth.*

ver. 9. *So I went vnto the Angell, and said vnto him, giue me the little booke. And he said vnto me, take it, and eat it vp, and it shall make thy belly*

belly bitter, but it ſhall bee in thy mouth, as ſweet as hony.

Then I tooke the little booke out of the Angells hand, and eat it vp, and it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter. ver. 10.

And hee ſaid vnto me, Thou muſt prophesie againe among the people, and nations, and tongues, and to many Kings. ver. 11.

The briefe ſenſe of theſe foure verſes is, that the Preachers of the Goſpell being called, allowed, and authorized by Chriſt vnto their miniſtery, ſhould ſtudy the Scriptures with great diligence, euen vntill they had eaten vp the book of God, and they ſhould preach and publiſh vnto all nations and Kingdomes that truth of God, and doctrine of the Goſpell, which now a long time had lien hid in the raigne of Antichriſt. It is to be obſerued, that *Iohn* in this place repreſenteth the perſon of all the miniſters of the Goſpell, which ſhould bee raiſed vp in theſe laſt daies, for the overthrow of Antichriſt, and the reſtauration of true Religion: for *Iohn* himſelfe did not live to theſe times,

Further it is to bee noted, that all godly Students and zealous Miniſters doe eate vp the booke of God by reading, ſtudy, prayer,

and meditation, and they find it ſweet in their mouth, that is, the find and feele great ioy and comfort in the ſtudy and meditation thereof, eſpecially when God reuealeth thereby great and hid ſecrets vnto them, and giueth them to vnderſtand the myſteries of the Goſpell, and counſels of his will, which are locked vp from the wiſe and prudent of this world, This I ſay, is ſweeter vnto their mouth than hony, and the hony combe. Concerning their phraſe of eating vp the Booke, looke *Ezek.* 2. 9. for here the holy Ghoſt alludeth thereunto.

This booke being ſo ſweet in the mouth, yet being eaten and digeſted, is bitter in the belly.

There may bee three reaſons yeelded of this bitterneſſe:

Firſt, becauſe it being once taken downe into our ſoule by godly meditation, doth mortifie our corrupt nature, and bring vnder our luſt, and therefore ſeemeth bitter to fleſh and bloud.

Secondly, becauſe afflictions and trialls doe alwayes neceſſarily follow the ſound digeſtion of the Goſpell,

Thirdly, becauſe the doctrine of the Goſpel being ſwallowed by the miniſters thereof, muſt

muſt not bee kept to themſelues, as it were cloſed vp in their ſtomacks, but they muſt out with it againe, as if it were ſome loathſome & bitter thing, which muſt needs be caſt vp againe. And for this cauſe it is ſaid in the laſt verſe, that *they muſt propheſie againe among the people, and nations, and tongues, and many Kings*. Now bleſſed bee the name of the Lord our God, who hath giuen vs to liue in this age, wherein we doe with our eyes behold and ſee the fulfilling of all theſe things: let vs therefore praiſe God for this great worke which wee ſee wrought in our dayes and let vs ſtill more and more magnifie this little Booke, which will vtterly deſtroy Popery, and bring downe the proud Antichriſt, doe all that fight for him what they can.

CHAP. II.

WEe haue heard that the little Booke ſhould be opened, and the Goſpell preached and publiſhed to many nations and Kingdomes, after the great darkneſſe of Popery, and that this was done by *Luther*, *Melanſthon*, *Calvin*, *Peter*, *Virit*, *Peter Martyr*, *Bullinger*, *Bucer*; and all their faithfull ſucceſſors

ceſſors vnto this day. Now in this Chapter wee are to vnderſtand the effect and good ſucceſſe of their preaching and publiſhing the Goſpel, which was, that the Church ſhould bee reſtored, reformed, and built vp thereby, which along time had beene waſted and oppreſſed by the tiranny of Antichriſt, and that many ſhould embrace this Goſpell, forſake their Idolatries, and turne vnto God with all their hearts, yea, whole Nations and Kingdomes in Europe ſhould be converted to the faith, as wee ſee this day, God bee praiſed. So then the principall drift of this Chapter is, to ſhow thoſe things which yet remaine to bee fulfilled vnder the blowing of the ſixth Trumpet, which is the preaching and prevailing of the Goſpell, euen vnto the worlds end: and alſo the things which follow vpon the blowing of the ſeuenth trumpet, which is the reſurrection and laſt iudgement.

This Chapter containeth ſix principall things, as it were ſix parts thereof.

ver. 1. 2. Firſt, it ſheweth how the true Church ſhould bee gathered together, and built vp by the preaching of the Goſpell, and all the wicked refuſed and caſt out,

ver. 3. 4. 5. 6. Secondly, it deſcribeth the builders; that

is,

is, all the faithfull Miniſters which had, and ſhould reſiſt Antichriſt.

Thirdly, it ſheweth how Antichriſt ſhould perſecute the Preachers and Profeſſors of the Goſpell vnto death, and murther them by heapes. ver. 7. 8.

Fourthly, it ſheweth that Papiſts, Atheiſts and wicked worldlings, ſhould reioyce in the death of Gods people, and not vouchſafe them ſo much as the honour of burıall, but ſends gifts one to another for ioy that they were rid out of the Earth. ver. 9. 10.

Fifthly, it ſheweth that notwithſtanding the rage and fury of the World, in perſecuting them to death, God ſhould not only receiue their ſoules to glory, but alſo raiſe vp others endued with the ſame ſpirit, which ſhould preach, profeſſe, and witneſſe the ſame truth conſtantly and continually, even vnto the end of the World. ver. 11. 12. 13.

Laſtly, it ſheweth, that after the preaching of the Goſpell ſome good time in this laſt age, the ſeuenth Angell ſhould blow the trumpet, and the world ſhould end. ver. 14. &c.

And there was giuen vnto me a reed like vnto a rod, and the Angell ſtood by ſaying, Ariſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein. verſ. 1.

Here

Here Ieſus Chriſt giueth a reed vnto *Iohn* like vnto a rod, and hereupon hee is commanded by an Angell to goe about the meaſuring of the Temple, the Altar, &c.

By this meaſuring with a reed like a rod, is ſignified the reſtoring and building vp of Gods houſe, which now was greatly ruinated, and runne into decay through the long preuailing of Popery, Meaſuring with a reed, is taken for the building vp of Gods Church, after the decayed eſtate thereof, both in *Ezekiel*, *Zachary*, and this Propheſie. *Iohn* in the perſons of all faithfull Miniſters, hath this meaſuring rod giuen him, becauſe the Church was to bee reſtored and built vp by the Miniſters and Miniſtry of the Goſpell.

The thing to bee meaſured is the Temple, the Altar, and them that worſhip therein,

This is an alluſion to the legall worſhip, whereby our ſpirituall worſhip is repreſented. For by the materiall Temple, is meant the ſpirituall Temple, or Church of God. By the Altar of ſtone, is meant the ſpirituall worſhip. By them that worſhip therein with carnall ſacrifices, is meant all the true members of the Church, which worſhip God in ſpirit and truth.

Now

Now then, both the Church, the true worſhip and worſhippers, were all to be meaſured, repaired, and built vp by Miniſtry of the Word, which all were decayed and almoſt laid waſte, by the Popes tyranny.

But the Court which is without the Temple caſt out and meaſure it not, for it is giuen to the Gentiles: and the holy Citty ſhall they tread vnder foot two and forty moneths. verſ. 2.

Iohn is here forbidden to meaſure and build vp the Court which is without the Temple. Whereby is meant all Heretickes; Hypocrites, worldlings, and all ſuch as haue a place in the Church, but are not of the Church. This phraſe of ſpeech is taken from the old ſhadowiſh worſhip as the reſt before. For in the Temple of *Ieruſalem* there was an outward Court which was common to all good and bad: the holy place which was proper to the Prieſts and Leuites: and the holy of holieſt, or moſt holy place, where none might come but the high Prieſt onely.

Here is a reaſon added why the Lord God refuſeth all Papiſts and Hypocrites, and all ſuch as belong to the outward Court onely, and it is this: that this outward Court *is giuen*

ven vnto the Gentiles, that is, to all falſe Chriſtians and counterfeits in Religion, which are members of the viſible Church, but haue nothing to doe with the inviſible.

Theſe are compared to Gentiles in two reſpects: Firſt, in regard of prophaneſſe, for they are as prophane as the Heathen. Secondly, in reſpect of perſecuting the truth: for Hypocrites and Athieſts are as forward in perſecuting the people of God as the Heathen Emperours, which perſecuted the Church by the ſpace of 300. yeares. All comes in this, that when the Church ſhould bee gathered and built by the preaching of the Goſpell, God would haue all Papiſts, Atheiſts, and Hypocrites ſhut out.

Moreover, here is the ſecond reaſon yeelded, why the outward Court ſhould be caſt out, and not meaſured; to wit, becauſe *they ſhould tread the holy City vnder foot, forty and two moneths:* that is, they ſhould perſecute the Church all the time of Antichriſts raigne. For forty two moneths in this Verſe: and 1260. *dayes* in the next Verſe: and *three dayes and a halfe* verſe: 9. *and time, times, and halfe a time*, in the twelfe Chapter, the foureteenth Verſe, and 1260. *dayes*, the twelfe Chapter, the ſixth verſe, doe ſignifie all one

thing

thing, which is the ſhort raigne of Antichriſt; for theſe moneths, theſe dayes, and theſe times, doe every one of them make three yeares and an halfe, For who knoweth not that forty two moneths make iuſt three yeares and an halfe, and that 1260, dayes, maketh even ſo much alſo: and by time hee meaneth a yeare, by times, two yeare, and by halfe a time, halfe a yeare. Now the reaſon why Antichriſts raigne is numbered by dayes, moneths and halfe times, and all amounting but to three yeares and a halfe, is to note the ſhort continuance thereof, for the comfort of the Church, as appeareth more fully and plainely in ſundry places of this Prophecie, where it is ſet downe in plaine words, that Antichriſt ſhould raigne but a ſhort time; for what is fiue or ſix hundred yeares in compariſon of eternity.

But here the Papiſts doe ſhew themſelues moſt ſottiſh and ridiculous, in that they would gather from hence, that the Pope is not Antichriſt: for (ſay they) Antichriſt ſhall raigne but three yeares and an halfe, but the Pope hath raigned many yeares, therefore the Pope is not Antichriſt.

Now to anſwere the propoſition of their argument taken from this place. Firſt it may be

bee answered that this place is not to bee vnderstood literally, but mystically: as many other things in this booke.

Secondly, here is a certaine number put for an vncertaine, a definite number for an indefinite, which also is vsuall in this booke, as we heard before concerning the sealing of the Tribes, of every Tribe 12000. which maketh 144000. Now no man is so mad as to thinke there were iust so many sealed, and neither more, nor lesse.

Thirdly, here is an allusion to *Daniels* weekes; and other propheticall computations, wherein sometimes a day is put for a yeare, a weeke for seuen yeares, as in *Daniels* seuens, and a moneth for thirty yeares. So then I conclude, that it is extreme folly to interpret this place litterally. The curious and friuolous interpretations of this place, and such like in this booke, by some writers, I doe of purpose omit, as matters vntrue, vnsound, and vniudiciall: for I onely in this booke seeke the sense that is, and not the sense which is not, as hath beene said before.

ver. 3. *But I will giue power vnto my two witnesses, and they shall propheſie* 1260. *dayes cloathed in sackcloath.*

Hauing set downe how Antichrist and his

his company, being thoſe Gentiles which poſſeſſe the outward court ſhould treade downe the holy Citty, that is, the true Church of God for a ſhort time, now hee commeth to ſhew, that euen in the height and pride of the Popes power, and gouernement, yet the Church was not vtterly extinct, God did neuer vtterly forſake it, but in all ages, and at all times, God raiſed vp one or other to withſtand all popiſh proceedings which is here meant by the two witneſſes. For aſſuredly theſe two witneſſes doe not ſignifie *Enoch*, and *Elias*, as the Papiſts and ſome others doe dreame, but they ſignifie all the faithfull Preachers and Profeſſors of the truth, which in all ages both former and latter haue oppoſed themſelues againſt the Pope, his Clergy, his doctrine, his religion, and all his abhominable proceedings.

They are called *witneſſes*, becauſe they ſhould beare witneſſe vnto the truth.

They are ſaid two in number, for three reaſons:

Firſt, becauſe they were very few in thoſe daies when popery did ſo generally preuaile, for two is the ſmalleſt number.

Secondly, becauſe the law of God doth admit of no leſſe number in witneſſe bea-

ring, as it is written; *In the mouth of two or three witnesses shall every word stand.*

Thirdly, it is an allusion to *Zorobabel*, and *Iehoshua*, which were the two restorers
Hag. 2. 5. and builders of the Temple after the captiuity: Christ saith here, that *hee will giue power to his to witnesses*: for no man hath any power in heauenly things, except it be giuen him from aboue: and especially to stand fast to the truth in the heat of persecutions and troubles.

It is said, that these *two witnesses shall prophesie*: that is, preach, declare, and speake For so propheſie is taken in the former Chapter and last verse: so also in other places of the Scripture.

The time of their propheſying being 1260. daies, hath beene expounded before.

These two witnesses *are cloathed in sackcloath*, which signifieth that they should lead a sorrowfull life here in this world. For in old time when men did fast and mourne, they did vse to put on sackcloath. It followeth then that these faithfull Preachers and witnesses of the truth, did not spend their daies in mirth, iollity, and worldly pompe and brauery, as did the Popes Cleargy, and pompous prelates of Antichrist,

Now

Now if any man will demand how this may appeare, that there haue beene alwaies some raised vp of God, to write, preach, declare, and speake against the whore of *Babylon*, even then when she was aloft and raigned as the Queene and Lady of the world: I answere, that Historyes are very plentifull in this point: which at large doe shew that in all countries and kingdomes of *Europe*, there were euer some stirred vp to impugne and resist the whore of *Babilon*, As,

In England.

Robert Grosted, Bishop of *Lincolne*.	An. dom.
Iohn Wickliffe, sopported by *Edw.* the 3, and diuers of the Nobility in England.	1293. An. 1480.

In Germany.

Taulerus a preacher.	An. 1354.
Franciscus Petracha.	1356.
Iohannes de rupescissa.	1357.
Conradus Hager.	1359.
Gerhardus Rhidor.	1359.
Petrus de Corbona.	1360.
Iohannes de Poliaco,	1420.
Iohn Zisca.	

In Bohemia.

Iohn Husse.	An. dom.
Ierome of *Prague.*	1414.
Mathias Parisiensis.	1416.
	1370.

In Spaine.

An. 1250. *Arnoldus de nova villa.*

In Italy.

An. 1500. *Ierome Sauonarola*, a Monke.
Silneſter a Frier.

In France.

An. 1160. *Waldas*, of whom came the *Waldenſes*, or poore men of *Lyons* in
An. 1252. *France.*
An. 1290. *Guilienus de ſancto amore.*
An. 1290. *Robertus Gallus.*
Laurentius.

In Ireland.

An. 1362. *Armachanus*, an Archbiſhop.

In Suevia.

An. 1240. Many preachers at once.

In Grecia.

An. 1230. All the Churches of *Grecia* renounced the Church of Rome for their abominable Idolatry.

It were too tedious to recite all, which the ſtories doe report to haue withſtood both Pope and popery, euen when it did moſt of all beare the ſway: theſe may ſuffice for the vnderſtanding of the Text. As for thoſe which haue beene raiſed vp ſince the decay and fall of Popery, I meane ſince *Luthers*

thers time, they are ſo many, and ſo well knowne, that I need ſay no thing.

Theſe are two Oliue trees, and two candleſtickes ſtanding before the God of the earth. verſe. 4.

Here the two witneſſes are compared to two *Oliue trees*, becauſe that was the Oliue tree doth drop downe his oyle and fatnes, ſo the faithfull Miniſters doe droppe downe vpon the Church the ſweet oyle of the ſpirit, which is all heavenly and ſpirituall graces: as the Metaphor of oyle is often ſo taken in the Scriptures.

They are alſo compared to two *Candleſtickes*, becauſe that as the candleſticke beareth vp the candle ſet vpon it, ſo the Miniſters of the Goſpell beare vp and hold forth the light of Gods word, eueu in the greateſt darkneſſe.

Theſe candleſtickes are ſaid *to ſtand before the God of the Earth*: becauſe God beareth rule, not onely in heauen, but in earth alſo, euen then when all things in the earth ſeeme to bee moſt troubled, and the Church militant vnder greateſt perſecutions, as now it was.

And if any will hurt them, fire proceedeth out of their mouthes, and ſhall deuoure their enemies: for if any will hurt them, ſo muſt hee bee killed. verſ. 4.

ver. 6. *Theſe haue power to ſhut heauen that it raine not in the dayes of their propheſying, and haue power ouer waters to turne them into bloud, and to ſmite the Earth with all manner of plagues as oft as they will*

Here is ſhewed, that if any deſpiſe the ſimplicity of theſe two witneſſes, and offer them wrong becauſe of their baſeneſſe, and contempt in the world, that there is a fire commeth out of their mouth; that is, the firy and mighty power of the word of God, vttered out of their mouths, which ouerthroweth, and ouerturneth their enemies; nay, as fire it conſumeth them to aſhes: for 1. Cor. 10. the miniſters of the Goſpell are armed *with ready vengeance againſt all diſſobedience.* Therefore they be ſtarke mad, and know not what they doe, which oppoſe themſelues againſt the true miniſters of Chriſt. For the ſword, which they fight with, ſlaieth the reprobates in their ſoules, though not in their bodies: for the miniſtry of the word, is the ſauour of death to all vnbeleeuers.

That which is here ſpoken of *ſhutting* 1 King. 17. *the heauens that it raine not, and turning the waters into bloud*, is an alluſion to *Elias* and *Moſes*. Whereof the one by his prayer ſhut the Heauens, the other by his rod turned

the

the waters into blood. Now the faithfull Miniſters of the Goſpell are compared to theſe two, not becauſe they ſhould worke ſuch outward miracles as they did, but becauſe they ſhould be furniſhed with ſpirituall power, which is farre greater. For moſt ſure it is, that the inviſible and ſpirituall power, wherewith the Miniſters of the Goſpell are armed, is very great and glorious, though the world ſee it not, nor know it not. For the Apoſtle ſaith; *The Weapons of our warfare are not carnall but ſpirituall, mighty through God to caſt downe holds, caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, &c.* 2. Cor. 10. 6.

And when they haue finiſhed their teſtimony, the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them and kill them. ver. 7.

Here is ſet downe the greater cruelty and bloudy tiranny which Antichriſt ſhould vſe againſt theſe faithfull witneſſes of our Lord Ieſus. For although they ouercome him with the ſpirituall ſword, which is the fire that commeth out of their mouthes: yet for a time power was giuen to this beaſt that commeth out of the bottomleſſe pit; that is, the Pope and his

adherents to murther Gods Saints with the materiall ſword: but yet note that Antichriſt can doe nothing till the two witneſſes haue finiſhed their teſtimony; ſuch is Gods care and prouidence for all his faithfull ſeruauts.

And their corps ſhall lie in the ſtreets of the great citty, which ſpiritually is called Sodome; *and* Egypt, *where our Lord alſo was crucified.*

By the great Citty, here is meant *Rome*, and yet not the Citty onely of *Rome*, but all the Roman Empire, power, and iuriſdictions, as afterward ſhall bee made manifeſt. Now the corps and dead carkaſſes, which were murthered and maſſacred in all nations by Antichriſts tyranny, are here ſaid to lye in the ſtreets of *Rome*, that is, to bee caſt forth into the open fields, as not worthy the honour of buriall in all places, countries, and kingdomes, within the Roman Empire or iuriſdiction of *Rome*, as wee read to haue beene in *England*, *Scotland*, *France*, *Ireland*, *Germany*, and *Spaine*. And as the holy Ghoſt ſayth, *the dead bodyes of thy ſeruants haue they giuen to bee meat to the fowles of the heauen, and the fleſh of thy Saints vnto the beaſts of the earth.*

Moreouer, it is to bee obſerued, that *Rome*

Rome is here compared ſpiritually, or by a trope, to *Sodome* and *Egypt*. To *Sodome* for filthines, for what Citty euer was, or is more filthy than Rome, *the mother of Whoredomes and abhominations of the earth*. And to *Egypt* for Idolatry, and keeping Gods people in ſpituall bondage. Chap. 12.

Laſt of all, it is here ſaid, That our Lord Ieſus was crucified at Rome, which may ſeeme ſtrange ſith all men know, that Chriſt was crucified at *Ieruſalem*, But to anſwere this doubt, we are to vnderſtand, that in reſpect of the place our Lord Ieſus was crucified at *Ieruſalem*: but if we reſpect the power and authority that put him to death, hee was crucified at *Rome:* for Chriſt was put to death by a Roman Iudge, by Roman lawes, by Roman authority, by a kinde of death proper onely two the Romans; and in a place which then was within the Roman Empire, And for this cauſe is here ſaid, that Chriſt was crucified at *Rome*.

And they of the people, & kindreds, & tongues, ver. 9.
And Gentiles, ſhall ſee their corps three dayes and a halfe, and ſhall not ſuffer their corps to be put in the Graue.

Hitherto wee haue heard of the rage of Antichriſt againſt the two witneſſes. Now fur-

further wee are to vnderstand of the malice and fury of all his adherents, that is, all Papists, Atheists, and the rest of the blinde people, and seduced multitude, which all did allow the Popes cruelty in shedding the bloud of the Martyrs; and they doe testifie the allowance and approbation of the Popes fact, and also their owne malice and madnesse against them in this; that they will not vouchsafe them the honor of buriall, but cast out their dead bodyes as carrion, or as the dead bodyes of Dogges or Swine: thereby shewing that they esteemed them no better than so. Nay, wee read that their hellish rage and madnesse was so great and outragious, that they wreaked their malice vpon the dead bones and carkasses of Gods Saints and Martyrs. For their bloudy and most malicious minds could not bee satisfied, except they digged vp the bodies of Gods witnesses out of their graues, and burnt them to ashes.

Whereas it is said. *they shall see their corps.* the meaning is, that all the blinde people within the Romane Empire should bee eye-witnesses of these things, and not onely so, but euen great Agents also in the slaughter of Gods people.

By three *dayes and a halfe,* which is halfe a

weeke,

weeke, hee meaneth all the time of Antichrists raigne, and tyrannicall gouernment, as before hath beene shewed. For these three dayes and a halfe, being in propheticall computation three yeeres and a halfe, signifie the same things that the two and forty moneths, and a thousand, two hundred and threescore dayes before.

And they that dwell vpon the Earth shall reioyce ouer them and bee glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the Earth. vers. 10.

Here wee see how the inhabitants of the Earth, that is, the subduced multitude and blinde people in the time of ignorance, doe greatly insult and triumph ouer the death of the Lords witnesses, and they doe expresse their ioy by sending gifts and presents one to another, as if they had receiued some great benefits, or had heard the most ioyfull newes in the World. And the reason is added, because they vexed and tormented them; meaning thereby, that the preaching of the truth, and the reprouing of their errors, Idolatries, and manifold impieties, was a dagger, and a corsey vnto them, they could at no hand endure it; for the preaching of the Gospell

is

is the torment of the World, and the Preachers the tormenters. Theſe few Preachers thundring againſt their ſuperſtitions and abhominable ſeruice of Antichriſt, did vex euery veine in their heart, and inwardly ſo wound and launce their conſciences, that they could haue no reſt till they had rid them out of the world, But now having diſpatched them, and made riddance of them, they are very cranke and iocund.

verſe. 11. *But after three dayes and a halfe, the ſpirit of life comming from God; ſhall enter into them, and they ſhall ſtand vpon their feet, and great feare ſhall come vpon them which ſaw them.*

Notwithſtanding the rage and ſauage fury of the Pope and his followers, yet here is ſhewed, that they could not preuaile as they deſired: for within three dayes and a halfe, that is, when the date of Antichriſts raigne was expired, and the time come that Popery muſt bee diſcloſed by the light of the Goſpell breaking forth: there followeth a great alteration. For theſe two Prophets or witneſſes are raiſed vp againe. For he ſaith, the Spirit of life which came from God, ſhall enter into them, and they ſhall ſtand vpon their feet.

This

This may ſeeme ſomewhat ſtrange: but it is not to bee vnderſtood that they ſhould bee raiſed vp bodily in their perſons, till the laſt reſurrection: but that God would raiſe vp others endued with the ſame Spirit, which ſhould mightely defend both the doctrine, cauſe, and quarrell, which their Predeceſſors had mainetained, and ſealed with their bloud: in whom they ſhould after a ſort reuiue, and liue againe, euen as *Elias* did reuiue, and as it were liue againe in *Iohn Baptiſt* who is ſaid to bee endued with the power and the ſpirit of *Elias*, as it was foretold by the Prophet, and as our Sauiour himſelfe doth avouch. Now bleſſed be God, that we liue in theſe daies, wherein we ſee with our eyes all theſe things fulfilled, For when the Pope and his Clergy had murthered *Gerbardus*; *Dulcinus Nauarrenſis*, *Waldus*, *Nicholaus Orem*, *Iohn Picus*, *Iohn Ziſca*, *Viſilus Groningenſis*, *Armerius*, *Wickliffe*, *Huſſe*, *Ierome*, of *Prague*, and many preachers in *Suenia*, and one hundred holy Chriſtians in the Country of *Alſatia*, and many other Countries, and of all conditions of men: yet for all that ſlight of their hearts, God raiſed vp others in their ſtead, as *Luther*, *Calvin*, *Zuinglius*, *Peter Martyr*, *Peter Viret*, *Melanchthon*,

Bucer, *Bullinger*, and their ſucceſſors, yea the thouſands of excellent Miniſters, and Preachers which are diſperſed ouer all Europe at this day. In whom all the former witneſſes doe reuiue, and as it were ſtand vpon their feet againe, And now a great feare is come vpon the Pope and his Clergy, and all his fauorites; for they did neuer ſo much as dreame of ſuch an altaration: but this is the Lords doing, and it is maruellous in our eyes.

ver. 12. *And they ſhall heare a great voyce from him ſaying vnto them. Come vp hither: and they ſhall aſcend vp to Heaven in a Cloud, and their enemies ſhall ſee them.*

Here the Lords witneſſes, whom Antichriſt had murdered, and called, and taken vp into Heauen, that they may bee crowned with glory and immortality, hauing in the earth fought ſo excellent a fight of faith as they had: for even as Chriſt their head was taken vp in a Cloud into the Heauens, even ſo his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreouer, it is here ſaid, that *their enemies ſhall ſee them aſcending vp*, they ſhall as it were aſcend vp in their ſight: for from the fire and faggot, ſwords and Speares of their enemies, they

they went directly vnto God, and the very consciences of their persecutors did witnesse so much, nay some of them being in horrible convulsions of conscience, did not sticke to vtter it, avouching the innocency of Gods Martyrs: as sometimes *Pilate*, and the Centurion did of Christ. But though they had not beene iustified by their enemies, yet are heere iustified by a great testimonie: for the voice from Heauen, the voice of God doth Iustifie them, and cleare them, accounting them worthy to bee called vp from the Earth to Heauen, and receiued to eternall glory. For howsoeuer the Pope and his Clergie condemned them for Heretickes and Schismatickes: yet here they are iustified and cleared by a voice from Heauen, which is more than the voyces, suffrages, and approbations of all men in the World. Mat. 27.

And the same houre there shall be a great earth-quake, and the tenth part of the City shall fall, and in the earth-quake shall bee slaine in number seuen thousand, and the remnant were sore feared, and gaue glory to the God of Heauen.

As hee hath shewed before that the world was very ioyfull and iocond, when they had

had made diſpatch of Gods witneſſes : but afterward full of feare and terrour , when they ſaw what followed : So here in this Verſe is ſhewed, that at the ſame houre, that is, about the ſame time when they haue perſecuted the Saints, and ſee thouſands of others raiſed vp in their ſtead , and as it were out of their bloud, that their ſhould immediatly follow *a great earth-quake*: that is, horrible commotions, ſedicions, tumults, and open wars among the Kingdomes and Nations of the World , and amongſt all people which ſhould liue after the breaking forth of the light of the Goſpell , as this day we ſee with our eyes . For who now in theſe dayes doth not ſee and feele this Earth-quake ? Who knoweth not what ſtirs there haue beene, and are euery where about Religion? Who is ignorant that all the warrs, ſeditions, treacheries, treaſons, and rebellions that are this day in Europe betwixt one Kingdome and another , are ſpecially concerning the matter of Religion? But marke what followeth : Behold the effect of this Earth-quake , It is ſaid , that *the tenth part of the Citty ſhall fall*. By the Citty here he meaneth the great Citty of *Rome*, mentioned before Verſe. 8. which is therefore called the great Citty , becauſe

it

it was the chiefe City of the Roman Empire, and the very ſeat of Antichriſt. Now then the ſenſe and meaning of the holy Ghoſt is, that when there once beginneth to be *an Earth-quake*, that is, broiles, contentions, alterations, queſtions, and diſputations, about Religion: and that the Popiſh doctrine which had ſo long preuailed in the world, ſhould bee called in queſtion, yea openly preached againſt, conuicted, and condemned, that then *Rome* ſhould begin to fall, and Romiſh Religion to ſuffer a great Eclipſe, yea the tenth part, that is, ſome part of the City of *Rome*; I meane the doctrine and authority of *Rome* ſhould bee ouerthrowne. Now this falling of the tenth part of *Rome*, was fulfilled within ſome few yeeres after the broaching of the Goſpell by *Luther*, and his immediate ſucceſſours; but ſince it is gone backe many degrees, and hereafter it ſhall ſtill ebbe and conſume away by degrees, euen till it come to nothing: as God willing ſhall be plainely prooued hereafter.

Moreouer, heere is ſet downe another effect of this earthquake: which is, that thereby ſhall bee ſlaine in number ſeuen thouſand, that is, many thouſands, for the

number of seuen is a perfect and vniuersall number, as formerly hath been declared. But the sense of this clause is, that all such as will not yeeld to the Gospel after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out sturdily against the truth, shall feele the heauy Iudgement of God vpon them, and come to miserable and wretched ends, as did heere in England, *Stephen Gardiner*, bloody *Boner*, and many other such open persecutors, in other nations and countries, as the booke of Martyrs doth plentifully witnesse.

Last of all it is said, that *the rest were terrified, and gaue glory to the God of Heauen*: that is, the Elect of God seeing these horrible iudgements vpon the persecutors of the Gospel, and hauing their eyes opened through these contentions and broiles about Religion, should repent of their former Idolatries, blindnesse, and ignorance, should yeeld to the truth, and giue glory to the God of Heauen, as at this day we see thousands doe, God be thanked. We heard before in the time of the Turkes murthering army, when the third part of men were slaine, that the rest repented not of their Idolatry.

Chap. 9.

latry. But now (God be praised for it) many doe repent euery day, and turne from dumbe Idols, to serue the liuing God. And therefore although the times wherein wee liue, be sinfull and troublesome, yet are they golden times and dayes, in comparison of former Ages, wherein Antichrist did raigne and rule ouer all. Moreouer, from this place may plainely and strongly be concluded, that the Gospell shall preuaile more and more in all the Kingdomes of Europe, euen vntill the end of the world. For heere we see it foretold and propheſied, that in the very last age of the world, and euen as it were, a little before the blowing of the seuenth Trumpet, which presently hereupon is sounded, as in the next verses appeareth, many should repent, and giue glory to God,

The second woe is past, behold, the third woe will come anon. And the seuenth Angell blew the Trumpet, and there were great voyces in heauen, saying, The Kingdomes of this world are our Lords, and his Christs, and he shall raigne for euermore. Ver. 14. 15.

Now commeth the third, the last, and the greatest woe, which is the woe of eternall death, vpon all the vngodly, both in their soules & bodies for euer in the last iudgement.

The ſecond woe was Turciſme. And this third woe is the laſt iudgement. For it now followeth, that the ſeuenth Angell bloweth the laſt Trumpet: as our Lord Ieſus ſware before, that when the ſeuenth Angel ſhould blow the Trumpet, there ſhould be no more time. Therefo e when we ſee all things fulfilled which doe belong vnto the ſixt Trumpet, it remaineth that we ſhould euery houre expect and looke for the blowing of the ſeuenth Trumpet, and the end of the world. For the holy Ghoſt telleth vs, that when the Kingdome of the Pope and the Turke ſhall fall, and Goſpell bee preached in many Nations and Kingdomes, that then the third woe will come anon, that is, the laſt iudgement followeth preſently vpon it. Now at the blowing of this ſeuenth Trumpet, there were great voyces in heauen, ſaying; the Kingdomes of this world are our Lords, and his Chriſts, and he ſhall raigne for euermore.

Cha. 10. 6.

Theſe voyces in Heauen are triumphing voyces of Gods Elect, who doe exceedingly reioyce and triumph, that the Kingdome of Satan and Antichriſt is ouerthrowne, and that the Kingdome of God and of Chriſt is ſet vp, and ſhall ſtand for euermore. For

now

now all aduersary power being ouerthrowne, Christ doth deliuer vp a peaceable Kingdome to his Father, as it is written, *Then shall be the end, when he hath deliuered vp his peaceable Kingdome to God the Father:* For he must raigne ouer the Church militant, till he haue troad downe all his enemies vnder his feete, and when the Sonne of God hath subdued all things to himselfe, then shall he be subiect to his Father, as he is the mediator of the Church, and yet raigne with his Church triumphant for euermore. 1 Cor. 15, 24.

Then the twenty two Elders which sate before God on their seates, fell vpon their faces, and worshipped God, Verse 16.

Saying: We giue thee thankes, O Lord God Almighty, which art, which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy Kingdome. Verse 17.

These 24. Elders doe signifie all the Elect, both of Iewes and Gentiles, as wee haue heard before; which all in most suppliant manner, doe worship the onely euerlasting God, euen in the Church triumphant, and doe greatly reioyce, and giue all praise and glory vnto him, because now he hath receiued the Kingdome, the power and the glory, both Chap. 4.

Pope, and Turke, and Emperour, and all his enemies, being subdued vnder his feete.

Verse 18. *And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now he mentioneth the wrath and vengeance which is to bee powred foorth vpon all the wicked at the last day, and also the reward of the godly. For whereas hee saith, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged*, the sense and meaning is, that all the prophane enemies of the Church, which haue had their time in which they were angry with Gods people, and in their wrath did afflict and vexe them very sore, should now be iudged and condemned in Gods wrath: for now the day of his wrath & vengeance is come, wherein he will destroy them that destroyed the earth, and seemed to carry all before them; and where also he will giue a full recompence of reward to all his faithfull worshippers, both small and great, both

both Preachers and professors of his Gospel.

Then the Temple of God was opened in Heauen, Verse 29.
and there was seene in the Temple the Arke of his couenant, and there were lightnings, and voyces and thunderings, and earthquakes, and much haile.

This is a further amplification of that which is set downe in this former verse. For now he saith, *that the Temple of God should be opened in Heauen:* That is, an open doore and passage should bee made through Christ, for all the elect to enter into Gods euerlasting kingdom, and raigne with him and his Angels for euermore. By *the Arke of the Couenant,* is meant Christ, who is said here to be seene in the Temple or Kingdome of glory, because through his mediation onely (in whom the couenant of peace is established with his Church) the twenty foure Elders are made partakers of their Crownes, and enter in with him and his Angels, into the euerlasting Temple made without hands, and eternall in the heauens. But on the contrary heere is said, that *there were lightnings, thundrings, &c.* that is, most horrible vengeance and wrath powred downe vpon all reprobates in hell-fire for euermore. For when it shall be said to all the faithful, *Come ye blessed, &c.* then

alſo ſhall it be ſaid vnto all beleeuers: *Goe yee curſed into hell-fire, &c.*

Now for warrant of this expoſition of the laſt verſe, that the Temple in Heauen is to be vnderſtood of the Kingdome of glory, looke chap. 15. verſe. 5, 6, 8. chap. 16. ver. 1. The reaſon hereof is, that as the doores of the Temple of *Ieruſalem* being ſet open, Gods people entred in and worſhipped: ſo the euerlaſting gates of the new *Ieruſalem*, and celeſtiall Temple being ſet open by Chriſt, all the Elect doe enter in, and worſhip God without wearineſſe, euen as the Angels for euermore.

That the Arke of the couenant is taken for Chriſt, ſee 2. *Sam.* 6. 2. *Pſal.* 78. ver. 61. 62. This Arke of the Couenant, that is, Chriſt is heere ſeene in the Temple, becauſe Chriſt hath already taken poſſeſſion of Heauen as Mediatour and Head of the Church, and now doth ſet open the Kingdome of Heauen to all beleeuers, that through him they may haue free acceſſe thereunto, as it is written, *that through him onely we haue an entrance vnto the Father.* Eph. 2. 28.

That by *thundrings, lightnings, earthquake, haile*, is meant that horrible vengeance and wrath, which is powred forth vpon all the vn-

vngodly, see *Psal.* 11. ver. 6. Let this briefly suffice to satisfie the conscience of the Reader. And thus much concerning the second vision contained in these eight Chapters going before: wherein we haue heard all things expounded that doe belong vnto the opening of the seuen seales, and the blowing of the seuen Trumpets, that is, all notable things which were to fall out from the Apostles times, vnto the end of the whole world.

CHAP. XII.

NOw hauing finished the second vision, we are come vnto the third, contained in all the Chapters following, euen vnto the end of this Booke. Wherein diuers things, which were obscurely and darkely set downe in the former vision, are more plainely and fully opened and expounded: so that this third vision is as it were a Commentary or more cleere exposition of sundry things contained in the second vision. But especially of the persecuting Romane Empire mentioned in the opening of the second seale, and also of the Papacy mentioned at the blowing of the Chap. 6.

Chap. 9. the firſt Trumpet. But the generall ſumme of this third viſion, is a liuely painting out of the malignant Church and the great vpholders thereof, the Diuell, the Roman Emperor, and the Pope. It ſheweth alſo the riſing and falling of the Roman Empire, and the riſing and falling of the Papacy. It ſheweth alſo the vtter ouerthrow of both together, with the eternall condemnation of the Diuell, which ſet them all aworke to fight againſt the Church. Laſt of all, it ſheweth the eternall felicity of the Church, and the vnconceiueable happineſſe of all Gods choſen in the Heauens for euermore. This principall drift of this twelfth Chapter, is to ſet forth the nature of the true, viſible, and militant Church heere on earth, whoſe head is Chriſt Ieſus. And alſo the falſe malignant Church, whoſe head is the Diuell, together with the continuall enmity and war which is alwayes betwixt them.

This Chapter may very fitly be diuided into fiue parts:

The firſt is a deſcription of the Church.

The ſecond is a deſcription of the Diuell, the Churches enemy.

The third containeth the Churches battell with the Diuell, and her victory.

The

The fourth ſheweth the ioy and triumphs of the godly, in the Churches victory ouer Satan.

The fift and laſt ſheweth the fury, and malice of Satan, who, although he was foiled in battaile by the Church, yet would not giue ouer, but continued perſecuting the Church in her members, and making warre againſt the remnant of her ſeede.

And there appeared a great wonder in Heauen: Text.
A woman cloathed with the Sunne, and the Verſe 1.
Moone was vnder her feete, and vpon her head a Crowne of twelue ſtarres.

Firſt, the holy Ghoſt calleth the matters of this chapter *a great wonder*, to ſtirre vs vp to attention. For men are much mooued with wonders; and a wonder indeed it is in the literall ſenſe to ſee a woman cloathed with the Sunne, &c. but a farre greater wonder in the ſpirituall ſenſe, as we ſhall heare, and the greateſt wonder of all, that a poore weake woman ſhould encounter with a great red Dragon, and ouercome him. It is ſaid to *bee a wonder in Heauen*, becauſe the Church heere in viſion appeareth not vpon the Earth, but in Heauen, in as much as her birth is from Heauen, her inheritance in heauen, and her conuerſation in heauen.

The

The Church is heere compared to a woman, as in the 45. Pſalme, and the whole Booke of the Canticles, and that for three reaſons.

Firſt, as a woman is weake and feeble, and in law can doe nothing of her ſelfe without her husband, ſo we of our ſelues are weake and feeble, and in matters of Gods Law and worſhip, can doe nothing without our husband Chriſt, as he ſaith: *Without me ye can doe nothing.*

Secondly, as a woman through the company of her husband is fruitfull, and bringeth forth children: ſo the Church by her coniunction with Chriſt, and his Word, doth bring forth many children vnto God.

Thirdly, as the loue and affection of a woman is to her husband, as *Geneſis* the ſecond Chapter and the ſixteenth Verſe, ſo the loue and affection of the Church is altogether to Chriſt, and Chriſt to her.

This woman is cloathed with the Sunne: that is, the Church is cloathed with Chriſt
Mal. 4. 2. *the Sunne of Righteouſneſſe*, as the Prophet ſpeaketh.

The Moone was vnder his feete. Whereby is meant, that the Church treadeth vnder her feet all worldly things which are compared

pared to the Moone for their often changes, waxings, wanings, and increasings, decreasings, and continuall mutations, and vncertainties. The Church treadeth all transitory things vnder her feet: that is, she maketh light account of them: she regardeth them not in comparison of heauenly things. For he that is cloathed with the Sunne, careth little for the light of the Moone.

Shee hath vpon her head a Crowne of twelue Starres: which signifieth that the Church is adorned, and beautified with the doctrine of the twelue Apostles; that is, the doctrine of the Gospell, as it were with a Crowne of Gold, of Pearle, and precious Stones. For the Doctrine of the Gospel is the Crowne of the Church.

And shee was with Child, and cryed trauailing in birth, and was pained ready to bee deliuered. Verse 2.

The Church is said to be with child, after she hath conceiued the immortall seed of the Word, by the Ministery of the Gospel, as the Apostle saith: *In Christ Iesus I haue begotten you through the Gospel.* 2 Co. 4. 15 And to the Galatians: *O yee little children, of whom I trauell in birth againe, till Christ bee formed in you.*

It

It is not onely said that this woman was with child, but also, that she was very neere her time ready to bring forth, and to be deliuered, and that she cryeth in trauell. Now the Child which she bringeth forth, is Christ Iesus, as appeareth in the fift verse, for there it is said of him, that *Hee should rule all Nations with a rod of Iron.* Gal.4.19.

Now although Christ was borne but of one member of the Church, which is the Virgin *Mary*: yet may it bee said that the whole Church, which was before his comming, did euen trauell with paine to bring him forth, because they had through faith in the promises, a longing and feruent desire and expectation of his comming. For from the first promise made to *Adam*, and afterward renued to *Abraham* and his posterity; the Church stood in a continuall expectation of the promised Messias, looking wishly euery day whe he should be actually exhibited to the world. For which cause here she is said *to cry trauailing in birth.* And not vnsauerly also may the Church be said to cry trauelling in birth, when through many persecutions and afflictions, she bringeth forth children vnto God by the Ministery of the Word. For the Church bringeth forth no children at ease,

but

but with hard trauell, and much adoe, hauing ſo few friends to helpe her, and ſo many enemies againſt her, as anon we ſhall heare.

And there appeared another wonder in Heauen. Ver. 3. 4.
For behold, a great red Dragon, hauing ſeuen heads, and tenne hornes, and ſeuen Crownes vpon his head,
And his taile drew the third part of the Starres of Heauen, and caſt them to the earth. And the Dragon ſtood before the woman, which was ready to be deliuered.

Now we are come to the deſcription of the Churches great and capitall enemy, which is the Diuell: who becauſe he ſtudieth and laboureth continually to impeach the good eſtate of the Church in heauenly things, to deiect her from her dignity, and diſpoſſeſſe her of her inheritance, therefore here in a viſion he is ſaid to appeare in Heauen. For he meddleth with the Church, in and about heauenly things, practiſing to pull her out of Heauen, from whence ſhe came, and whither ſhe muſt returne, euen to caſt her into Hell, and condemnation with himſelfe, if it were poſſible. The Diuell is compared to a Dragon, for his fury and felneſſe; to a great Dragon, for his power and might; and a *red Dragon*, for his bloody crueity, malice,

lice, and madneſſe againſt Chriſt and all his members.

His *ſeuen heads* ſignifie his manifold ſleights and ſubtilties, wherein he is a craftſmaſter.

His *tenne hornes* ſignifie his dreadfull power. For who knoweth not that he is ſtronger then any other creature, hauing not loſt his ſtrength by his fall, but remaineth as ſtrong as an Angell of light?

His *ſeuen Crownes vpon his heads*, doe ſignifie his manifold victories ouer the world. For he hath from time to time, and from age to age, got ſo many conqueſts of the world, through his ſleights and power, that now *hee is the god of the world*, as the Apoſtle ſaith, *and raigneth as King ouer them.*

This Dragon hath a monſtrous taile both for length and ſtrength: For it is ſo long that it reacheth vp to Heauen, and ſo ſtrong that it bruſheth downe the Starres from thence. That is, the Deuill through ambition and couetouſneſſe, and other fleſhly luſts, doth pull downe many Miniſters, which ſhined in doctrine and life, as the Starres of Heauen, euen vnto the earth, where they haue loſt their brightneſſe and glory, and ſhine as much

much as the Moone in a miſt.

Moreouer it is ſaid, that *the dragon ſtood before the woman in trauell, to deuoure her childe as ſoone as it was borne.* Wherein we are to obſerue the malice and fury of Satan, in that hee watcheth ſo narrowly to deuoure the bleſſed Seed, euen the Sauiour of the world, ſo ſoone as he was borne. And for this cauſe, he ſtirred vp *Herod* the King ſubtilly to ſeeke him out by the wiſe men, that he might kill him: and afterward moſt cruelly practiſed the ſame, by murthering ſo many innocents. But this is alwaies a generall truth, that Satan ſeeketh to ſmother not onely Chriſt, but euery member of his in the cradle; yea, to blaſt them in the bud, before euer they come to fruite or flower. Verſ. 4. Matth. 2.

So ſhee brought forth a man child, which ſhould rule all nations with a rod of Iron, and that her child was taken vp vnto God, and his throne. Verſ. 5.

Notwithſtanding the malice and watchfulneſſe of Satan, yet the Church bringeth forth Chriſt, which ſhould rule and ouer-rule all nations with a rod of Iron: that is, the Scepter of his Word, as it is in the ſecond Pſalme, and with the rod of his mouth, as the Prophet ſpeaketh.

Moreouer it is said, that *this child was taken vp vnto God and his throne.* That is, Christ by his resurrection did take possession of his chaire of estate, in despite of *Herod, Pontius Pilate*, the Priests, the Pharises, and all other his enemies, which sought to keepe him downe: and now he being ascended into Heauen, doth draw all his members vnto him, in despight of the Diuel and all his imps. Isa.11.4

Ver.6. *And the woman fled into the wildernesse where she hath a place prepared of God, that they should feede her there a thousand two hundred and threescore dayes.*

Now after the womans child was set in safety, heere is shewed what became of the woman her selfe: To wit, that shee was so sore pursued by the Scribes and Pharises, and by the Priests and Elders, that shee was faine to flie into the wildernesse. The naturall sense and meaning of this place is, that when the Church began to grow, after Christs ascension, and the number of the Disciples to increase exceedingly, as we reade in the 2. of the *Acts*, Satan did so greatly maligne it, and beganne to bee in such a rage, that hee would haue eaten them vp all at a bit, and rooted them out at once, that so the woman

man might haue no more being in the earth. And therefore we reade *Acts* 8 that after the ſtoning of *Steuen*, there was ſuch a perſecution raiſed vp againſt the Church by the high Prieſts, the Princes of the Iewes, the Phariſes, and all that curſed crue, that all the Apoſtles and Diſciples of Chriſt were ſcattred and diſperſed here and there in the Heathen countries, and amongſt the Heathen people, which heere are called *the wildernes*, that is to ſay, a ground vntilled, deſolate, and barren of all fruits of godlineſſe.

But now may ſome men ſay, How ſhall the Church doe in the wilderneſſe? how ſhall ſhe liue? how ſhall ſhe be ſuſtained? There is no tilling, no ſowing, no planting, there groweth no corne, there is nothing to be had either for food or raiment. Heere it is anſwered, that God prepared a place for her, where ſhe ſhould be fed. God tooke vp an Inne for her. She wanted neither foode nor raiment in her perſecutions and troubles. Which teacheth that God doth alwayes prouide for his owne, euen in great miſeries, ſcarcities, famines, baniſhments, and perſecutions: As ſometimes hee did for *Elias* in the time of dearth, and for the children of *Iſrael* in the wilderneſſe.

The time, wherein the Church was fed in the wildernesse, was *a thousand two hundred and threescore dayes*: that is, during the time of her persecutions, as before hath beene shewed, chap. 11, vers. 2.

Vers. 7, 8. *And there was a battell in Heauen, Michael and his Angels fought against the Dragon, and the Dragon and his angels fought.*

But they preuailed not, neither was their place found any more in Heauen.

Now we are come to the third part of this Chapter, which is the battell betwixt Christ and the diuell. For whereas the dragon could not smother Christ in the cradle, as he indeauoured, and so depriue the Church of all her happinesse for euer, now hee proclaimeth open warre, both against Christ, and all his members, plotting and purposing to oppugne the very saluation of the Church, though it be founded in Christ. Wherein he sheweth both his impudency and furious madnesse. *Michael* here signifieth Christ, as *Daniel* chapter the tenth, verse thirteenth. This name is giuen to CHRIST in *Daniel*, because hee is the first of the chiefe Princes, that is, he is the head of the Angels, who are chiefe Princes, as the Apostle affirmeth.

Col. 1. 16.

That

That Christ hath his Angels ioyned with him, is not to note any weakeneſſe or want of ſtrength in Chriſt, alone to ouercome his enemies; but to ſhew, that as Chriſt effecteth great wonders in the world, ſo for the moſt part hee doth it by inſtruments, and meanes: as ſometimes Angels, ſometimes men. But heere ſpecially it meaneth the Apoſtles, and their ſucceſſors: yea, and at this day all Chriſtian Kings, Princes, and Potentates of the earth, and all others, which take part with Chriſt againſt the diuell, and his inſtruments.

Well, heere wee ſee that theſe two Generalls, and grand Captaines, *Michael* and the Dragon, doe muſter both their armies, ioyne battell, and fight a pitched field, the euent and ſucceſſe whereof is this, that the Dragon and his angels goe downe. O bleſſed ſucceſſe may we ſay! For if the Diuell had preuailed, it had beene woe to vs: ſith this battell was about, and concerning the very ſaluation of mankind by Chriſts death and reſurrection. Wee know how the Diuell ſet vpon Chriſt alone to tempt him vnto ſinne, that ſo hee might ouerthrow the worke of our redemption, ſuppoſing in this combate or Monomachie to haue got the day: but hee preuailed not. Afterward, how ſtrong-

ly did hee oppugne him by his Angels? I meane the Scribes and Phariſes, the high Prieſts and Elders of the people, yea, all the Diuels in hell, and his whole infernall army, not onely in murthering and crucifying his naturall body, but alſo in vſing all forcible and cunning meanes to keepe him downe, that hee might neuer riſe vp againe; as the great ſtone vpon his tombe, the ſealing of it, the watch ſet to keep it. For the Diuell knew right well, that if Chriſt roſe againe, he ſhould loſe the field: For the reſurrection
Rō.4.25. of Chriſt is our actuall iuſtification, *And Chriſt was mightily declared to bee the Sonne of God by his reſurrection from the dead.* Well, doe the dragon and his angels what they can, yet Chriſt is riſen againe, and hath ſpoiled principalities and powers; yea, all the infernall army, and hath made a ſhew of them openly, and hath led them all in tryumph vpon his croſſe: So that we ſee in this firſt and greateſt battell, the Diuel hath the foile. And it is further ſaid, *that this Diuel and all his angels were caſt out of Heauen, and their place was no more found*: which is not to be vnderſtood of their firſt caſting out of Heauen, immediately after their creation. For at that time they were no Diuels, nor

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enemies to the Church, but Angels of light: but now since their fall, and since they were Diuels; they are said to bee cast out of Heauen, not because they euer came in Heauen since they were Diuels, but because they can no longer impeach the Church touching her blessed estate in Heauen. They are without all hope to dispossesse her of her inheritance: for that is ratified, and made sure vnto her in the death and resurrection of Christ. And for this cause it is said, that the Diuel hath no more to doe in Heauen: that is, he cannot for his heart ouerthrow the saluation of Gods children. *For who can lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea, or rather, which is risen againe, &c.* Rom.8.33 True it is indeed that this battell is said to bee in Heauen, that is, about Heauenly things; yea, about the highest points of Heauen, which is saluation or damnation: for the Diuel vpon this very point, hath from the beginning mightily wrestled and struggled with the Church, and doth euen vntill this day: but blessed be God, that hee cannot, nor shall not preuaile against any one of Gods elect. For our Lord Iesus saith, *I giue vnto them eternall life, & they shall neuer perish,* Ioh.10.28

neither shall any take them out of my hand: my Father which gaue them me, is greater then all. Neither shall any plucke them out my hand. Againe, *All that the Father giueth me, shall come vnto me. And this is the Fathers will which hath sent mee, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.*

Now further wee are to obserue, that as Christ in his owne person hath once preuailed in the maine battell against the diuell, so his Church militant shall likewise alwaies preMat.16. uaile through him. For it is written, *The gates of hell shall not prevaile against it.*

Ver.9. *And the great dragon, that old serpent, called the Diuell and Satan was cast out, which deceiueth all the world: He was euen cast into the earth, and his angels were cast out with him.*

Now because the diuell cannot ouerthrow the saluation of Gods elect, he is said to *bee cast out of Heauen into the earth:* that is, amongst eathly and carnall men, that hee may exercise his tyranny, and wreake his malice vpon them. For he hath power giuen him to tyrannize ouer them at his pleasure, and the Ephe. 2.2 Apostle saith, *he worketh in the children of disobedience, & taketh them captiue to doe his will.*

Ver.10. *Then I heard a loud voice in Heauen, saying,*

Now

Now is ſaluation, and ſtrength, and the Kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before God day and night.

Heere is the triumphant ſong of victory, which all the Saints and Angels doe ſing vnto God, prayſing and magnifying his power, and the power of his Sonne Chriſt, for ouercomming the Dragon, and giuing the victory to the Church through Chriſt. For now with great ioy and loud voyces they ſing and ſay, that the Churches ſaluation is ſealed and made ſure vnto her for euer. It can neuer bee ſhaken. The diuell is foyled and caſt downe into the earth.

Theſe ſongs of ioy after great victories are of great antiquitie in the Church; as wee reade of the Children of *Iſrael*, after the ouerthrow of *Pharaoh* and his army in the red ſea: of *Deborah*, after the great victory ouer *Siſera*: of the women that ſung after the victory of *Goliah* by *Dauid*.

The diuell is called the accuſer of the brethren for two cauſes. Firſt, becauſe hee accuſeth Gods Elect of much ſinne, and calleth for iuſtice againſt them day and night at Gods hands, that they might be condemned vpon ſuch

ſuch Articles as hee is able to proue againſt them: for hee knowing right well that the Iudge of all the world is a iuſt God, and muſt needes deale vprightly, doth daily vrge him to doe iuſtice vnto ſinners, being willingly ignorant that all Gods people, though ſinners, are cleared and diſcharged in Chriſt.

Another reaſon is, becauſe of the calumniations, reproaches and ſlanders, which in all ages, at all times, and in all places and countries, hee hath alwaies vniuſtly raiſed vp againſt the true worſhippers of God.

Ver. 11. *But they ouercame him by the blood of the Lambe, and by the Word of their teſtimony, and they loued not their liues vnto the death.*

Heere is ſhewed that the Churches victory ouer Satan and Hell, is not through any power or might of her owne, but *by the blood of the Lambe, and the Word of the teſtimonie*; that is, the Word of God, which they witneſſe, profeſſe, loue, and ſticke vnto euen vnto death.

Ver. 12. *Therefore reioyce yee Heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the Diuel is come downe vnto you, which hath great wrath, knowing*

knowing that he hath but a short time.

Here againe the Saints and Angels, and all the blessed company of Heauen, are called vpon, and exhorted to reioyce, because the diuel and his Angels are cast out, and the Elect haue the victory ouer him through the blood of the Lambe, and because the saluation of the Church is sealed vp, and God onely raigneth through Christ. Which all are matters of so great moment, that not onely the Church militant is stirr d vp to reioyce herein, but euen the Church triumphant also, that is, the spirits of iust and perfect men. But on the contrary, here is fearefull woe denounced against *the inhabitants of the earth, and of the sea:* that is, all Papists, Atheists, Worldlings, and Reprobates. For sith he cannot haue his will of the Church, yet hee will haue his will, and wreake his malice vpon them, by hardning their hearts, and blinding their eies, and making them his slaues and vassals, to fight for his Kingdome against Christ, against his Church, against all goodnes, and all good men. Therefore is added, why the Diuel is in such a rage with the world, and commeth vpon them in so great wrath and fury; to wit, because *hee hath but a short time:* that is, because his Kingdome draweth

to

to an end, therefore he doth so bestirre him.

Vers.13. *And when the Dragon saw that he was cast vnto the earth, he persecuted the woman which had brought foorth the man child.*

Now the Diuell seeing himselfe cast out of Heauen, so as hee cannot impeach the saluation of the Church, he raiseth vp horrible persecutions against her by his Instruments heere in the earth, labouring to roote her out if it were possible: for being ouercome of the head, hee doth now with might and maine, set vpon the body; and what horrible stormes hee hath in all ages, specially in these last dayes raised vp, and daily doth raise vp against the Church, both the Scriptures and all Church stories doe abundantly declare.

Vers.14. *But to the woman were giuen two wings of a great Eagle, that she might flye into the Wildernesse, into her place, where she is nouriſhed for a time, and times, and halfe a time, from the presence of the Serpent.*

These two wings doe signifie all the wayes and meanes of euasion, which God gaue to his Church, when hee deliuered her from the hands of her pursuers and persecuters: and also her swift flight from them, and all their malicious practices. For although the Church cannot absolutely flye from the presence of the

the Diuell, with her Eagles wings being so vnspeakeably swift as he is; yet after a sort she is said to flye from him, and his presence, when the power of the Tyrants and Persecutors which hee raised vp, cannot ouertake her, to murder and kill her. But as touching her flight to the Wilderneſſe, and her lodging and nourishment there, by Gods prouidence, in the middest of all penury and extremity, wee haue sufficiently heard before in the sixth Verse, and therefore heere I surcease to speake any further of it. As concerning the space and continuance of her nourishment in the wilderneſſe, which is here set downe to be *a time, and times, and halfe a time,* it is the same that the thousand two hundred and threescore dayes, mentioned in the sixt Verse; and the 24. moneths mentioned, Chap. 11. Verse 2. and the three dayes and a halfe, mentioned Chap. 11. ver. 6. as before hath beene shewed.

And the Serpent cast out of his mouth water after the woman like a flood, that hee might cause her to bee carried away of the flood. Ver. 15.

Now the Church being secretly hid, and nourished by Gods prouidence in the wilderneſſe, so as the Diuell and his instruments

can

cannot finde her out, nor come at her, hee taketh another course, and casteth about another way to annoy her; and that is, by casting a flood of water after her to drowne her withall. Whereby is meant, the innumerable lies, reproches and slanders, which he raised vp by sundry Heretickes against her in all ages; as the Arrians, Donatists, Papists, and such like, and all to bring her into the hatred of Princes, Potentates, and all that were in loue with her; that sith otherwise he could not preuaile against her, yet at least hee might vtterly sinke her in this gulfe of reproches.

Vers. 16. *But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.*

The same God which first deliuered the Church from the violence and fury of Satan, and afterwards cast him out of Heauen, and gaue her victory ouer him; and after that againe miraculously hid her, and preserued her in the wildernesse, doth not now at a dead lift forsake her, nor suffer her to bee drowned in this flood of reproches, and vniust calumniations, which the dragon cast vp after her: but causeth the *earth to helpe her, and to swallow vp the flood*: That is, he vseth

vll

all creatures in the earth to helpe his Church: and not onely so, but also hee stirreth vp many earthly and carnall men to defend the Church, and to take part with her against her enemies. As sometimes hee did *Cyrus*, *Ebedmelech*, *Nabuzaradan*, *Gamaliel*, and sundry others, whose power and policy hee vsed for the good of his Church, and for the drying vp of that flood of reproches, which Satan hath in all ages cast vp against her. And God be thanked, wee see at this day that this flood of slanders and calumnies, which Papists and Atheists cast out against the Church, and her particular members, doe dry vp daily, and shall dry vp more and more, being drunke in by the earth. And the Church doth still stand vnmoueable, and shall stand and continue euen vnto the end of the world.

Then the Dragon was wroth with the woman, and went and made warre with the remnant of her seede, which kept the Commandements of God, and haue the testimony of Iesus Christ. Vers. 17.

Heere we see there is no end of the Diuels malice. He is infatigable in mischiefe: though he haue neuer so many foyles, yet he will neuer giue ouer, but begin againe. For where-

as

as hee could not preuaile against the woman, to cast her out of Heauen, by impeaching her election and saluation in Christ, nor yet roote her out of the earth by persecutions, being hid in the Wildernesse, and locked vp in the priuy Chamber of Gods Prouidence, as sometimes young *Ioash* was locked vp in the Priests Chamber from the fury of *Athalia*: now he goeth another way to worke, and setteth vpon her in her seede and posterity, which remaine in the earth vnto this day. So that now sith hee cannot doe what mischiefe he would against the Church; yet will he doe what he can: seeing he cannot wound her in her head, yet will he bite, and pinch at her heele; as it is written, that *hee should bruise her heele*. And as it is the malice of Satan against the Church, so is the rage and fury of all his members, euen all the wicked and vngodly, against the true worshippers of God. They are restlesse in malice and in mischiefe: if they cannot vexe them one way, they will try another: if they cannot touch them in their liues; yet will they molest them in their goods and good name: if they cannot doe what they would, yet will they doe what they can: they will neuer giue ouer: if they can spight them in the least thing that

King.11.2

Gen.3.15

is,

is, they shall be sure of it. For they are as full of venime as a Toad, and as full of malice to Christ, as an Egge is full of meate.

And I stood on the Sea sand. Verse 18.

Now *Iohn* affirmeth that he stood vpon the Sea sand, to behold the Beast which riseth out of the Sea in the next chapter, or else *Estaden.* because the Greek word may be of the third person, which is, he stood; that is, the Dragon stood, it may beare this sense, that the Diuell stood vpon the Sea sand, as it were working and framing out of the Sea his chiefe instrument, which is the Beast now following to be spoken of.

CHAP. XIII.

WE haue heard in the former chapter the description of the Church, & of her arch-enemy the Diuel, and of the battell betwixt them, with the successe thereof. Now in this chapter we are to heare of the Dragons two great instruments, whereby hee fighteth against the woman: that is, the Roman Empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed, and afflicted the Church. Therefore the maine drift of this chapter is, to

describe at large these two beasts, together with all their beastly proceedings. So that this chapter may fitly be deuided into two principall parts.

The first is a description of the Roman Monarchy, when it was at the highest pitch, vntill the 11. verse.

The second is a description of the Papacy; when it was in his pride, and exaltation; in all the verses following vnto the end of this chapter.

In the first of these two maine branches, the Roman Empire is diuersly described.

Verse 1. First, of the petigree thereof.

Ver. 2. Secondly, of her seuen seuerall gouernments.

Verse 3. Thirdly, of her great & outstretched power.

Fourthly, of her victories.

Fiftly, of her blasphemies.

Sixtly, of her fury, rapine, and pride.

After this is set downe the wound, which was made in the Empire, with the curing of the same.

Ver. 4 5, &c. Lastly, is set downe the great and admirable power, and authority of the Roman Empire, which ruled ouer a great part of the world, and had many nations subiect vnto it, specially, when the Popes were the heads thereof.

In

In the second maine part is the Papacy very liuely described.

First, from the pedigree thereof, which is of the earth. Verse 11.

Secondly, from the ciuill and Ecclesiasticall power thereof, which is pretended to come from Christ, although in truth it is of the Diuel.

After this is set downe that the Papacy should be as mighty, and performe as much in the seruice of the Dragon against God, as euer the Empire of the heathen could doe, both by authority and force, and especially by lying wonders. Ver. 12. 13.

Then it is shewed, that as the Papacy did in substance of matter set vp and restore againe the old Roman tyranny to be worshipped, and wondred at; so hath it framed an Hierarchie or Ecclesiasticall gouernment, after the very forme and president of the ancient Roman tyranny; which is indeed so like it, that it is called the liuely image thereof: and hee hath by his Cleargy and their iurisdiction, put such life and spirit into this Image, that it spake with authority and power in all Countries and Kingdomes; in so much that whosoeuer would not submit himselfe thereunto, and both professe Verse 14. Verse 15. Ver. 16. 17.

and practise popery, and yeeld himselfe wholly to the Papacy, he should dye for it.

Last of all, is described and discouered from the numeratiue letters of the name of the second beast, both who he was, and from whence he should spring.

Verse 8. *And I saw a beast rise out of the sea, having seuen heads and tenne hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blasphemy.*

First, we are to vnderstand that a beast in the Scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the ciuill power thereof, which is of God, as it Rom. 13. is written, *There is no power but of God:* but in respect of the tyranny, cruelty, ambition, pride, and other such like beastly qualities thereof, which are of the Diuell: and therefore this beast is said to ascend out of the bottomlesse pit, chap. 17. verse 8.

This word beast is thus taken in the seuenth of *Daniel*, where the three great Monarchies of the Babylonians, Medes, and Persians, and of the Grecians, are compared for their pride, rapine, and cruelty, to a Lyon, a Dan. 7. 17. Beare, and a Leopard. The Angel in that chap. saith expressly, that these beasts were Kings, that is, Kingly Gouernments or Dominions.

By

By the Beast in this place is meant the Roman Monarchy, not in regard of the ciuill power thereof, but especially in respect of the tyranny of it, in oppressing the Church.

By the Sea heere is meant the troublesome state of the nations: as it is taken, chapter 4. ver. 6. and chap. 21. ver. 1. For from the boyling and broyling estate of the former kingdomes, and heathen nations, which were as a raging sea, did the Roman Empire spring vp, as all stories doe witnesse. And the Prophet *Daniel* doth flatly teach, that through the diuision of the Greeke Empire, which fell out in the posterity of *Alexander* the Great, especially betwixt his two sonnes *Ptolomeus* and *Seleucus*, this Roman Monarchy by degrees made a head, till at last it came to this pitch, which now we shall heare of. Dan. 10. 11

By the seuen heads of this Beast, are meant the seuen seuerall gouernments of the Roman Empire. First, by Kings. Secondly, by Consuls. Thirdly, the Decemuiri. Fourthly, by Dictators. Fiftly, by Triumuiri. Sixtly, by Emperors. And lastly, by Popes, as hereafter shall more plainely appeare. Cha. 17. 9.

By the tenne hornes of this beast, is meant the great power and large dominion of the Roman Empire, or as the Angel himselfe doth Cha. 17. 1

expound it, thereby is meant ten Kings, that is, many Kingdomes, which should bee subiect to the Roman Monarchy, and wherein in very deed the power and strength of the Empire did consist. For by these hornes the Roman Empire did not onely push downe other Nations: but especially dosse against the Church, and as it were, cruelly gore the sides thereof.

Now then we see that the Roman Emperors both in hornes and heads, were like their father the Diuell or the Dragon.

By the ten crownes vpon his ten hornes, are meant his great and manifold victories ouer other Countries and Kingdomes.

The hornes of the Beast are said to bee crowned, and not his heads, because the Roman Empire hath alwayes more prevailed by power then by policy, by strength then by subtilty. But the Dragon hath his heads crowned, and not his hornes, because he hath alwayes done more hurt by policy, then power; by subtilty, then strength. One thing in all this is greatly to be heeded, that the holy Ghost in this Chapter doth specially speake of the Roman Monarchy, as the Popes were heads thereof; or as it was vnder the dominion of the Popes in their pride,

when

when as the Emperours were almoſt troden vnder foote: and not ſimply and ſolely, as the Emperours were heads thereof.

Moreouer, it is ſaid, *that vpon the ſeuen heads of this beaſt was written the name of blaſphemy.* For beſides the blaſphemies of *Caligula, Nero, Domitian, Diocleſian, Iulianus*, and the other old heathenish, and perſecuting Emperors, which haue arrogated vnto themſelues diuine honour, wee ſhall anon heare of the ſurpaſſing blaſphemies of the Popes a- Verſ. 4. 5.
gainſt God, and all goodneſſe.

And the Beaſt which I ſaw was like a Leo- Verſe 2.
pard, and his feet like a Beares, and his mouth as the mouth of a Lyon, and the Dragon gaue him his power, and his throne, and great authority.

Heere the Roman Empire is deſcribed of the likelihood of qualities, which it had with the other three Empires going before it. For firſt, it is compared to a Leopard, for ſwiftneſſe to prey vpon others; and alſo for fierceneſſe, and ſubtilty, as did the Greeke Monarchy. Secondly, it is compared to a Beare for rapine, and rauening, as the Monarchy of the Medes, and Perſians. Thirdly, it is compared to a Lyon for pride and inſolency, as the Monarchy of the Chal-

dreame. So then by this description it is very cleere, that this Beast signifieth the Roman Monarchy, because it containeth in it the whole power of the other three Empires: and is heere described as a compound of diuers beastes, yea, as a very Monster of Monsters, hauing the body of a Leopard, the feete of a Beare, and the mouth of a Lyon.

Moreouer, it is said, *that the Dragon gaue him his power, and his throne, and great authority.* Which plainely sheweth, that the power and authority of the Roman Empire is of the Diuell, in respect of the euill qua ity thereof; that is, fraud, rapine, and oppression. In which respect it is said to ascend out of the bottomlesse pit, as was declared before. But the substance of it, and the gouernment it selfe, was of God. *For the powers that be, are ordained of God,* as saith the Apostle.

Cha.17.8.

Rom.13.2

Verse 3. *And I saw one of his heads, as it were wounded vnto death: but his deadly wound was healed, and all the world wondred, and followed the beast.*

Heere *Iohn* in a vision seeth one of the seuen heads of the Beast, almost wounded vnto death. There bee diuers and differing opinions

opinions of the learned, touching this wound of the Empire, both when it should bee, and how, and by whom. Some vnderstand it of the death of *Iulius Cæsar*: some of *Nero*: some of the oppression of the Gothes and Vandales: some of the great preuailing of *Iohn Husse*, and *Ierome* of Prage in the greatest part of *Bohemia*. But to let all these passe, if we doe wisely consider and weigh with our selues, that by a Beast in this place, is not meant any lawfull administration of gouernment, but a tyrannicall power in persecuting the Church, wee shall finde that a head of the Beast was then wounded, when *Constantine* the Great slew *Maxentius* and *Licinius*, the two last persecuting Emperours, set vp true Religion, and brought peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyranny of it. The holy Ghost doth not set downe which of the seuen heads were thus wounded, but in generall saith, one of them. Now it is very probable, that he meaneth the sixt head: For we doe not reade of any such wound in the former fiue which were past. Neither can it be vnderstood of the seuenth head, which was the Papacy, because it receiued

no

no such wound as yet. It followeth then, *that the wound was in the sixt head*; that is, in the Empire. But wee reade of no Emperour that did so wound the Beast, as did *Constantine* the Great. And therefore it is very probable; nay, an hundred to one, that the Holy Ghost heere pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperours which succeeded *Constantine*, as *Constantius*, *Iulianus*, *Valentius*, and others, which afresh did set vp Idolatry, and persecuted the Church. Now vpō the healing of this wound, it is said, that all the world wondred, and followed the Beast: that is, many Nations, or the greatest part of the World did submit themselues to the Roman tyranny. For sure it is, some Kingdomes were neuer subiect to the Empire of *Rome*, as some part of *Asia*, and some part of *Affrica*.

Verse 4. *And they worshipped the Dragon which gaue power vnto the Beast, and they worshipped the Beast, saying: Who is like vnto the Beast? who is able to warre with him?*

Now is shewed how all the subiects of the Roman Empire did worship the Dragon: that is, they maintained that worship,

ſhip, which he liked and loued; that is, the worſhip of Idols, which the Apoſtle calleth *the worſhip of Diuels.* And it is ſaid alſo, *they worſhipped the Beaſt:* that is, they did all with one accord ſubmit themſelues both to the Religion, and authority of the Beaſt: that is, to the Popes, as they were the ſeuenth head of the Empire: For as I ſaid before, ſo I ſay againe, the holy Ghoſt heere ſpeaketh of the Empire, when it was in the greateſt glory and exaltation; yea, when all the world wondred and followed the Beaſt; yea, when all admired the great and large dominion of the Roman Empire, and ſaid within themſelues, Who is like vnto the Beaſt? Who is able to make warre with him? Now the Empire of Rome was neuer ſo great and powerfull, as when the Popes were heads thereof, I meane, when they executed the whole ciuill iurisdiction of the Empire, beſides their Eccleſiaſticall power, which now did both meete in one. For now the Papacy was aloft, and the Roman Empire ioyned with it: ſo that the eyes of the World were dazled with the pompe and magnificence thereof, and they ſaid, What is like vnto it? Or who is comparable to the Pope, the ſeuenth head there-

1 Cor. 10. 20, 21.

thereof? For then the blind world thought, that the power of the Pope was not onely aboue all things in this world, but also did reach euen vnto Heauen and Hell. For they imagined that the Pope might carry to Heauen whom he would; and whom he would, he might cast downe to Hell: and therefore who could warre with the Beast? And thus we see the reason of their wonderment, and of their speech. All stories and experience it selfe doe shew, that there was neuer any power in the World so wondered at, as the vsurped power and Maiesty of the Pope, after hee came to be the head of the Roman Monarchy. For then the World supposed that he had power, euen as God; and that he might depose, and set vp Kings and Emperors at his pleasure. Then it is cleere, that vnder the dominion of the Popes, Rome hath beene in her highest exaltation and glory. For the Papacy was the seuenth head of the Beast, whereby the Whore of *Babylon* was supported in her most magnificall pompe and pride.

Ver. 5. *And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him to doe forty two moneths.*

And

And hee opened his mouth vnto blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heauen.

Heere are set downe the proud and blasphemous speeches, both of the old and new Roman Empire; and of the old and new Roman Emperors. For this Beast (as I said before) comprehendeth all the Roman Empire, both vnder the Heathen Emperors, and the Popes. Touching the great things, and blasphemies, which the old persecuting Emperours haue belched out against the God of Heauen, it would require a volume to set them downe in particulars. I will therefore onely mention two or three for examples sake: As first, that of *Caius Caligula*, which would haue his Image set vp in Temples to be worshipped as God, and that the people should sweare by his name. *Nero* also did openly blaspheme the Name of Christ, and required diuine honour to bee giuen vnto him. *Domitian* commaunded that hee should be called God and Lord. Many others required the like things: and so all the World wondered and worshipped this blasphemous beast. Now as the sixth head, which was the old Empire of Rome, was full of

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the names of blasphemy; so the seuenth head, which is the new Empire vnder the dominion of the Popes, which he here chiefly speaketh of, did most of all blaspheme. For the Pope did challenge vnto himselfe all power both in Heauen and Earth: hee would be worshipped as God: hee vsurped authority ouer the Word of God: he did take vpon him to forgiue sinnes. He did most blasphemously incroach vpon all the Offices of Christ, as King, Priest, and Prophet. He hath commanded the Angels. Hee hath erected blasphemous images, and caused Pictures to be made of the God-head. Hee boasteth and craketh great things of his papall power, of *Peters* Keyes, of *Peters* Chaire, of *Peters* succession, of his Miracles, of his two Swords, and of his manifold prerogatiues royall. One of the Popes poisoned his God: another cast his God into the fire: another would eate his Peacocke in despite of God. Some of them counted the Religion of Christ a tale or fable, some dranke to the Diuell, some said, they could doe as much as God. It were infinite to set downe all their blasphemies: for it is said of the Whore of *Babylon*, that *shee was full of the names of blasphemy*. Let this suffice for the vnderstanding of this text, that as the old heathenish

theniſh Emperours did blaſpheme, ſo the Popes being heads of the Empire, did moſt of all blaſpheme. And as it is heere ſaid, they did not onely blaſpheme the Name of God, but alſo did open their blacke and blaſphemous mouthes againſt *his tabernacle*; that is, his Church, calling it a company of Heretickes, Schiſmatickes, Apoſtates, and ſuch like; *and alſo againſt them that dwell in Heauen*, that is, the ſpirits of iuſt and perfect men which are in Heauen, as *Luther*, *Caluin*, *Melanethon*, and ſuch like.

Moreouer, it is to be noted, that this mouth was giuen vnto this monſtrous Beaſt, thus to blaſpheme and ſpeake great things. But this is to be vnderſtood, that it was giuen in the wrath and iuſt iudgement of God vpon the World, to plague them withall, becauſe they regarded not the knowledge of the truth. But it is added, that this power of the beaſt thus to worke his actions, was limited vnto 42. moneths; ſo that although he rule and rage for a time, yet ſhall he not long continue.

And it was giuen vnto him to make warre with the Saints, and to ouercome them; and power was giuen vnto him ouer euery kindred, and tongue, and nation. Ver. 7.

Therefore

Ver. 6. *Therefore all that dwell vpon the Earth, shall worship him, whose names are not written in the Booke of life of the Lambe, which was slaine from the beginning of the world.*

These two Verses doe set foorth the great power which was giuen to this Beast, both in fighting against Gods people, and also ouercomming of them, and murdering of them by heapes. As wee read of thousands murdered in the first ten persecutions, and tenne thousands by the Popes, since they came to exercise the ciuill authority and iurisdiction of the Roman Empire, and that in all Countries and Kingdomes of Europe; as it is heere said, that *power was giuen vnto him ouer euery kindred, and tongue, and nation.* And it is added, that *all that dwell vpon the earth*, that is, all the subiects of the Roman Monarchy, shall worship the Beast, and make a God of him; as we reade they haue done. And the chiefe motiue thereof, was his blasphemous mouth, boasting and threatning great things if any did withstand him: and also his mighty power and authority, whereby hee bare downe all before him. For if any did but mute against him, he was sure to smart for it. And thus through his tyrannicall power he subdued all Nations vnder him, and made them

them ſtoupe and fall downe and worſhip him. But it followeth, that for all this, none of Gods Elect did worſhip him, or ſubmit themſelues to his religion, and authority, but onely thoſe that *dwell vpon the earth*, that is, earthly men: as Papiſts, Atheiſts, and Reprobates, and all ſuch, *whoſe names are not written in the booke of life*. Chriſt, is called the Lambe ſlaine from the beginning of the world, becauſe the ſauing power of his death was from the beginning of all beleeuers, although hee was not actually exhibited vntill the fulneſſe of time.

If any man haue an eare let him heare. If any Verſ. 9, 10
lead into captiuity, he ſhall goe into captiuity: if any kill with a ſword, he muſt be killed by a ſword. Heere is the patience and the faith of the Saints.

Here is ſhewed, that the things ſpoken of this great Beaſt, are very ſecret and myſticall, & can be vnderſtood of none but thoſe onely, whoſe eares and eyes God openeth to heare and ſee, & vnderſtand, that is, the very Elect of God: as for all Papiſts and worldlings, their eares & eyes are ſealed and ſhut vp, they cannot vnderſtand them, but do ſtill worſhip the Beaſt, aſcribing vnto him diuine power and honor.

In the 10. verſe the iudgement and ven-

geance of God is denounced againſt the Roman Monarchy, both former and latter, which as it hath long oppreſſed the Church with cruel bondage, and drawne thouſands into perpetuall captiuitie; ſo it ſelfe alſo ſhould be caſt downe, with all the adherents thereof, both in this life, and that which is to come. For as the Roman Empire did tyrannize ouer the world. and led millions into ſpirituall captiuity and bondage: ſo heere it is auouched, that according to the iuſt law of quittance, it ſelfe ſhould bee brought to the ſame lore. And as this beaſt had murdered many by the ſword; ſo hee himſelfe muſt bee murdered by the ſword alſo, as the Apoſtle ſaith, *God is iuſt, and therefore will recompence tribulation to them that trouble his Church.* Now all this ſeemeth vnto mee, to be a cleere propheſie of the fall and finall deſtruction of the Roman Empire, which indeede conſidering the pitch that it was at, may ſeeme a thing ſtrange and incredible: and therefore the holy Ghoſt ſtirreth vs vp to attention in the 9. verſe, as to a thing of great wonderment, and admiration: for if the Roman Monarchy fall, the Papacy muſt of neceſſity fall with it. For the Roman Empire is that Beaſt, which beareth vp the whore of

2. Theſ. 1. 6.

Babylon,

Babylon, as appeareth in the 17. Chapter of this Propheſie, where wee ſhall (God willing) plainely, and at large heare of the ioynt deſtruction of them both together.

It is added: *Heere is the patience and the faith of the Saints.* That is, heere is required great patience of all Gods children, to waite and tarry till the performance and accompliſhment of thoſe things, and alſo faith and full aſſurance to beleeue, that they ſhall in Gods appointed time come to paſſe. For few doe beleeue theſe things, and therefore waite not with patience for the accompliſhment thereof.

And I beheld another Beaſt comming out of the earth, which had two hornes like the Lambe, but he ſpake like the Dragon. Verſ. 11.

Hauing deſcribed the firſt Beaſt which is the Roman Empire: now the holy Ghoſt commeth to deſcribe the ſecond Beaſt, which is the Papacy, or the Kingdome of the great Antichriſt: for although hee be deſcribed before in regard of his Monarchy, that is, the ciuill iuriſdiction, which hee exerciſed as he was the ſeuenth head of the Beaſt, and head of the Empire; yet here he is deſcribed after another ſort, that is, according to his Eccleſiaſticall authority: and there-

fore he is called another beast, or a beast differing from the former, in that hee exerciseth another power, besides the power of the Heathen Emperours of *Rome*, which is his spirituall Iurisdiction, in which respect he is called the false prophet.

The second Beast riseth out of the earth, as the former rose out of the Sea: then it appeareth that Antichrist is, by his breed, a son of the earth; obscurely borne, and by little and little creeping vp out of his abiect estate as did the Turke. It is heere most truly said that the kingdome of Antichrist ariseth out of the earth, and is the very breede of the earth: for assuredly it neuer came from Heauen. It was first hatched out of couetousnesse, ambition, pride, murders, treasons, poysoning, sorceries, enchantments, and such like. For all stories doe shew, that from these rootes the Papacy grew to his exceeding height and altitude.

This second Beast hath *two hornes like the Lambe*; Whereby is meant his ciuill and Ecclesiasticall power, or his Kingdome and Priest-hood: which he falsly pretended to come from the Lambe: & therefore he giueth in his armes two keies, and hath two swords carried before him. So *Boniface* the eighth shewed

ſhewed himſelfe one day in apparell as a Pope, and the next day in armour as the Emperor; and the two hornes in the Popes Miter are ſignes hereof. But the Holy Ghoſt heere telleth vs, that theſe two hornes are not the hornes of the Lambe, but onely *like* the hornes of the Lambe: for hee receiued not his power from the Lambe Chriſt; but from the Diuel, that is, the dragon with ten hornes. Then thus it is, the Papacy is the ſeuenth head of the firſt Beaſt, that is, the Empire; and yet a Beaſt by it ſelfe, with two hornes like the Lambe, in reſpect of his ioynt power and authority, both Eccleſiaſticall and ciuill, in which reſpect hee is called euen the eight: and one of the ſeuen, chap. 17. 11.

Although this ſecond *Beaſt haue two hornes like the Lambe, yet he ſpake like the dragon*, that is, all his words and workes, practices and proceedings, lawes and decrees, are for the dragon, of whom hee hath his power and throne, and great authority. So that whatſoeuer he pretendeth in religion, and matters of Gods worſhip, as though he would bee like the Lambe; yet aſſuredly hee is altogether for the dragon and the Diuel: hee is aſſured vnto them: as all experience doth manifeſtly witneſſe.

Verſ. 12. *And he did all that the firſt Beaſt could doe before him: and he cauſed the earth, and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly wound was healed.*

Heere is ſhewed, that this ſecond Beaſt was as mighty and ſtrong as the firſt Beaſt, and could doe as much as hee, euen in his preſence. Whereby is noted the great power and authority of the Papacy, in performing as much in the ſeruice of the Dragon againſt God and his Church, as euer the Empire of the Heathen, and thoſe wicked Emperours could doe: yea, hee did much more againſt Chriſt, and his Religion, then euer the perſecuting Emperours could doe, euen then when they were at their higheſt pitch. And all this hee did in his preſence, that is, in the ſight and open view of the whole Empire, or whole world.

And hee cauſed the earth, and them that dwell therein, that is, all Papiſts, and worldlings, *to worſhip the firſt Beaſt*, that is, to receiue the worſhip and Religion of the old Roman tyranny, which ſet vp and maitained Idolatry. So then, although the power in the Papacy came vnder the name of Chriſt, yet in truth it was the ſame with the power of the perſecuting Empire: for the Heathen Empe-

Emperours condemned the true worſhip of God, and ſet vp falſe worſhip, euen the worſhip of Diuels, which is Idolatry, and ſo doe the Popes alſo. So then we ſee, that this ſecond Beaſt is all for the firſt Beaſt, that is, he leuieth all his power and authority, to ſet vp the worſhip and Religi n of the old Roman tyrants; and to forc all men by cruell lawes and decrees, to receiue and embrace the ſame. So this ſecond Beaſt is nothing better then the firſt, nay in truth, a great deale worſe.

And he did great wonders, ſo that he made fire to come downe from Heauen on the earth, in the ſight of men, Ver. 13.14

And deceiueth them that dwell on the earth, by the ſignes which were permitted him to doe in the ſight of the Beaſt, ſaying to them that dwell on the earth, that they ſhould make the Image of the Beaſt, which had the wound of a ſword and did liue.

Theſe 2. verſes doe containe 2. ſpeciall things: the one is, the falſe and fained miracles of Antichriſt: the other is, the curſed effect thereof.

To the firſt, which is the wonders and myracles which Antichriſt ſhould worke, it is heere ſaid, that he ſhould *make fire come downe from Heauen*, as *Elias* did. The meaning whereof is not, that the Popes

could indeede cauſe fire to come downe from Heauen, as *Elias* did: but in the opinion of the blind world they ſeemed to haue as great power as *Elias* had. For partly by counterfeite miracles, and partly by ſome ſtrange things done by the power of Satan, the ſeduced world hath verily beleeued, that the Pope and his Clergy had as great power to worke miracles as euer had *Elias*.

Touching the ſecond thing, which is the effect of theſe wonders: It is heere ſaid, that the inhabitants of the earth, that is, Papiſts and Worldlings, were groſſely deceiued & deluded by them, euen by thoſe lying wonders, which were permitted him to doe in the ſight of the Beaſt, that is, in the face and open view of the Empire: According as the
2. Theſ. 2. Apoſtle foretold, that *the comming of Antichriſt ſhould bee by the effectuall working of Satan, with all power and ſignes, and lying wonders, and in all deceiuableneſſe of vnrighteouſneſſe among them that periſh, &c.* But concerning the Popiſh counterfeite ſignes and wonders, it is needleſſe to write, being ſo well knowne vnto all men, as they are, and ſo common and notorious in all ſtories.

Saying

Saying to them that dwell on the earth, that they ſhould make the Image of the Beaſt, which had the wound of a Sword, and did liue. Verſ. 14.

Now Antichriſt hauing gotten the world vnder him, by his counterfeit miracles, doth lay his commandement on them, to make the Image of the Beaſt. Now what is heere meant by the Image of the Beaſt, is ſomewhat hard diſcuſſe: ſome thinke, that by the Image of the Beaſt, which had the wound of the ſword, and did liue, is meant the repairing, and the reſtoring of the decayed eſtate of the Empire, by the Popes, to his full ſtrength and vertue. Wee doe reade that the eſtate of the Empire vnder *Nero, Otho, Galba, and Vitellius*, was weake and feeble, in compariſon of that which it was before, vnder *Auguſtus, Tiberius*, and *Claudius*. We doe reade alſo that the Gothes and Vandals made horrible rents and diſputations in the Roman Empire. Wee doe further reade, that the Empire was diuided and rent in pieces; ſo that there was the Emperour of the Eaſt, and the Emperour of the Weſt; yea at laſt, the Empire of the Weſt fell quite downe: ſo that for the ſpace of 300. yeeres and more, there was no Emperour of the Weſt, till the

Biſhop

Bishop of *Rome Leo* the third made *Charles* the great, the King of *France* Emperor. Then was the Empire of the West againe erected, and in time grew to as great an height vnder the dominion of the Popes as before; yea, far greater. Now I say, some doe take this restoring of the decayed estate of the Empire, by the Popes, to his former strength and power, to be the *making of the Image of the Beast, which had the wound of a Sword, and did liue,* But for my owne part I cannot be of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition, was the setting vp of the Beast himselfe: for the Empire is the Beast, and not the Image of the Beast, for wee must needes grant, that the Beast and the Image of the Beast, are two seuerall things. But the Popes in recouering the Empire to his pristinate estate, set vp the Beast againe: and therefore not the Image of the Beast. Therefore the Image of the Beast, cannot be vnderstood of the restauration of the decayed estate of the Empire. Besides this, it is here said, that the inhabitants of the earth had a great hand in making this Image. But the inhabitants of the earth bare small sway in the recouering and erection of the

the Empire. (For therein the Popes were all in all, after it came into their hands.) Therefore this cannot bee vnderstood of the Empire, but of some other things; let vs then diligently search out what may be the true meaning of this place. It must needes bee granted, that by the Beast, which had the wound of a sword and did liue, is meant the recouered estate of the Empire, as before verse 12. And by the Image thereof, I vnderstand the forme of gouernement: for an Image doth signifie a likenesse, a similitude, a figure or forme of a thing. And as in all ciuill and Ecclesiasticall regiments, there is both a substance and a forme; a matter and a manner: so heere, hauing before set downe, that Antichrist had erected the substance and matter of the Roman tyranny; now hee sheweth, that he would also set vp the Image & forme of the same. For before verse 12 it is said, that Antichrist this 2. Beast caused the world to worship the first Beast, that is, to receiue and imbrace the lawes, worship, and Religion of the old Heathenish Roman tyrants, as before hath bin shewed, and now here is added, that he did not content himselfe with causing the inhabitants of the earth to worship the old Beast, in the substance of his religion; but also

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he layeth Commandements vpon them, to make his Image, that is, to erect an externall forme of Eccleſiaſticall gouernment, after the very paterne and forme of the gouernment of the old Empire; yea, ſo like it, that it is called the very Image of the ſame. For as the forme of gouernement vnder the old Emperours, was cruell and tyrannicall, and altogether bent againſt the Church: ſo the forme of Eccleſiaſticall gouernment vnder the Popes, was cruell and tyrannicall, and altogether bent againſt the Church; and therefore heere it is called the Image of it: for it is as like it as it can looke. Then it followeth, that Antichriſt hath ſet vp that externall forme of worſhip, which the Idolatrous Romans of old vſed; and that he hath renewed the perſecuting Empire, not onely in ſubſtance of matter, but alſo in forme of gouernment: and therefore I conclude, that the Popiſh Church-policy, and externall regiment, is the very Image of the Beaſt.

Heere the Inhabitants of the earth are ſaid to make the Image of the Beaſt, becauſe they gaue their conſent to the making of it: for indeede the Popes themſelues were the chiefe Agents and doers in it.

Ver. 15. *And it was permitted vnto him, to giue a Spirit*

rit vnto the Image of the Beast, so that the Image of the Beast should speake, and should cause that as many as would not worship the Image of the Beast, should be killed.

Heere is shewed, that this Image of the Beast was not a dead Image, but a liuing Image: for Antichrist put a spirit into it; that is, life & power, & great authority; insomuch that this Image could speake, and not onely speake, but speake with great authority and terror: so as whosoeuer would not worship this Image, that is, submit himselfe to the Popish Hierarchie, should bee put to death. But may some man say, How did this Image speake? I answer, by the Popes Clergy. For the Romish rabble of Cardinals, Abbots, Monkes, Priests, Friers, and all that cursed corporation, were the very breath, life, and spirit of this Image: I meane, that the life-blood of their externall regiment, did lye in the execution thereof by the Clergy, as it were in certaine Arteries and Veines. For what was their outward forme of gouernment, without this cruell execution of their stinging Clergy men, but as a dead Image without life? But when Antichrist had once consecrated and erected his Romish Priesthood, then did hee put life into his Image, which

which before hee had caused to bee made and erected. Then wee doe plainely see, that the popish Hierarchy is not a bare resemblance of the old Roman policy, to stand as a picture on a wall, but hath a spirit put into it by the false Prophet, and speaketh with such power and terror in all Kingdomes, that it causeth all to bee put to death that will not submit themselues vnto it, and fall downe and worship the Beast. Who knoweth not this, that as many in the Countries as would not embrace Popery, and the old Roman tyranny; the Popish Clergy, their Inquisitors, and other Officers, did condemne them in their Courts, as Heretikes, Schismaticks, and deliuered them ouer, being condemned, to the secular power to be put to death?

Ver. 16. *And he made all both small and great, rich and poore, bond & free, to receiue a marke in their right hand, or in their foreheads,*

Ver. 17. *And that no man might buy or sell, saue hee that had the marke, or the name of the Beast, or the number of his name.*

Antichrist is not content to murder and massacre in all countries, which will not worship the Image of the Beast; that is, stoupe to his gouernement and authority: but hee will goe yet a step further, and will haue all sorts of

of people brought in bondage vnto him, as his marked ſeruants. For as men vſe to ſet a brand vpon their ſheepe and other cattel, and to eare-marke them, that it might openly and manifeſtly appeare to whome they appertaine; ſo doth Antichriſt this Romiſh Beaſt, cauſe all men in all Kingdomes to carry in open view his marke or brand, whereby all may ſee that they doe appertaine vnto him.

It is heere ſaid, that all the vaſſals of Antichriſt, of what degree, eſtate or condition ſoeuer, muſt receiue this marke in their right hand, or in their forehead: that is, they muſt openly confeſſe and practiſe the worſhip and religion of the Beaſt. For the forehead is put for the profeſſion; and the right hand for the action: ſo that in one of them at the leaſt, euery man muſt openly declare, that hee acknowledgeth the Pope of Rome to be Lord of his faith.

Moreouer it is added, *That no man might buy or ſell, ſaue he that had the marke, or the name of the Beaſt, or the number of his name:* the meaning is, that no man might traffique in the world, or haue any doings amongſt men; nay, hee might not bee ſuffered to liue, except he had the marke of the Beaſt

in his forehead, or in his right hand; that is, vnlesse hee did professe and practise the worship, the Religion, the Lawes, and decrees of the Pope. For the marke of the Beast is put for his Worship, Religion, Lawes, decrees, regiments, and policy.

Moreouer, the Popes vassals haue not onely his marke vpon them, whereby they may be knowne, but also the name of the Beast; for they must bee named after him, euen as children beare the name of their Fathers, and must be called of the Pope, or *Papa*, Papists. And not onely so, but also they haue another priuy marke vpon them, and that is the number of his name, which is *Latinos*, or professors of the Latine Religion, Latine Kingdome, and Italian Church, as shall by and by appeare.

Now then, to grow to conclusion, and to make a briefe recapitulation of all things here spoken concerning the second Beast, which is Antichrist: Let vs consider what increasings and proceedings he hath made, as it were by degrees.

First, although hee hath two hornes like the Lambe, that is, ciuill and Ecclesiasticall power; yet hee speaketh like the Dragon, that is, hee bendeth all his power and authority,

rity, words and workes, for the Diuel.

Secondly, he doth as much as the first Beast could doe in the seruice of the Dragon.

Thirdly, he causeth the first Beast to be worshipped, that is, established the substance of his Religion.

Fourthly, hee maketh the image of the beast, that is, addeth a forme to the substance.

Fiftly, he putteth life into his image by his Clergy.

Sixtly, he will haue this image worshipped, and yeelded vnto, on paine of death.

Lastly, he will haue all men of all conditions to weare his liuery, and to receiue his marke, as it were his hired and couenant seruants.

Heere is wisedome: Let him that hath wit, count the number of the Beast: for it is the number of a man, and his number is sixe hundred threescore and sixe. Verse 18.

Now last of all the holy Ghost telleth vs, that it is a very high point of wisedome and vnderstanding, to count the number of the Beast, and requireth a sharpe and pregnant wit; and withall telleth vs, that it is the number of a man; that is, such as a man endued with God's Spirit may finde out. Then wee are incouraged to search into it, sith

it is within the compasse of mans reach. It is no impossible thing. If therefore we could find out his name, we would desire no more then the field were won, for his name would discouer him, and descry him to all the world, and quite stop the mouthes of the Papists, so as they should neuer haue any thing more to say. For if Saint *Iohn* had said expresly and in plaine tearmes, that the Popes of *Rome* are this second Beast, and the very Antichrist himselfe, then the Papists had beene put to perpetuall silence, all matters quasht, and all controuersies ended betwixt them and vs for euer. But heere the Holy Ghost doth not tell vs his name plainly, but mystically, as many other things in this booke, that the worldlings which should fulfill them might bee blinded, whilst the eyes of Gods Elect are opened to see into the truth of all these matters. Well, to come to the point: S^t. *Iohn* doth onely here set downe the numeratiue letters of the Beasts name. He wrote in Greeke, and he onely setteth downe three Greeke letters or characters; which in Greeke numeration make sixe hundred sixty sixe. Now further we are to note, the numeratiue letters of the Greeke word *Lateinos* doe make iust this number. And yet fur-

further we are to obſerue as a very ſpeciall thing, that *Irenæus*, an ancient Father of the Church, who liued very neere vnto the Apoſtles times, mentioneth this word *Lateinos*, as the name of the Beaſt: And moreouer affirmeth, that it was a common receiued opinion in his time, and before, that the beaſt ſhould be ſo called. Iren. lib. contra hæreſ.

Now then let vs conſider how this fitteth. Firſt, we know that the numeratiue letters of *Lateinos* doe iuſtly fit Saint *Iohns* Greeke numeratiue letters. Secondly, wee know that Antichriſt is the head of the Latine Church, or Latine Empire: and therefore this very *Lateinos*. For here we doe not enquire after the name of any particular man, but about the name of a Kingdome; for the Beaſt is a Kingdome, and a ſucceſſion of men. Now *Italy* in old time was called *Latinum*, and the Italians *Latini*: which noteth of what Countrey the Beaſt ſhould come. Moreouer, the Beaſts name, or name of the Roman Empire is *Lateinos*, becauſe the Empire both vnder the Heathen Tyrants, and the Popes eſpecially, had all their religion, ſeruice, prayers, lawes, decrees, writings, and tranſlations in Latine: all was in Latine, Latine, The Pope

preferred his Latine translation of the Bible, before the Hebrew and Greeke originals. Thus then it is, Saint *Iohn* telleth vs flatly, *the number of the Beast is sixe hundred sixty sixe. Irenæus* saith, that *Lateinos* is his name, which containeth iust that number. Therefore here we haue his name, here he is found. For if his name be *Lateinos*, we need search no further, we know who it is, we know who is meant: for is not the Pope *Lateinos?* are not the succession of them *Latini?* are they not the heads of the Latine Church, and Latine Empire? Haue they not all their worship and seruice in Latine? Are they not Latines? for what is the name of the Roman Empire but *Lateinos?* And what is the name of the Popish Hierarchy but *Lateinos?* True it is indeed which the Papists say, that many names may be inuented, whose letters make this number: but the Spirit of God speaketh not of fained names, for thereof can come nothing but vncertainty: but he willeth vs to count the number of his name, which then the Beast had, that is, *Lateinos*. I doe thus then conclude: The Beast is a Kingdome, and the Papacy is the Kingdome of the Latines; Therefore the Papacy is the Beast.

The

The Papacy is *Lateinos*, and containeth the number of the Beast. For what other Monarchy can be shewed since this *Reuelation* was giuen, whose numeratiue Letters containe this foresaid number? Assuredly none. And therefore out of all doubt Saint *Iohn* pointeth at the Roman Empire, and Monarchy of the Popes. For *Lateinos* doth both containe the number of the Beast, according to Saint *Iohns* computation, and also his name, which is the Latine Empire, or Roman Empire. And thus haue we heard the description of these two huge and monstrous beasts, the Sea-beast, and the Land-beast; which both from the Apostles time hitherto haue indeed plaied the beasts against Christ and his Church, and still doe play the beasts, and will neuer cease playing the beasts, till their homes, and hooues, heads, and bodies be cleane cut off, which will be shortly, as we shall heare anon.

CHAP. XIIII.

WE haue heard in the former Chapter the description of the two great and dreadfull beasts. Wee haue heard how

mightily they haue preuailed now many yeeres, and raigned as Monarches of the earth. Now in this chapter we are to heare the fall and ruine of them both. So that the maine drift and ſcope of this Chapter, and all the Chapters following, vntill the 20. Chapter, is to ſhew, that both the Roman Empire, and the Papacy ſhall ebbe as faſt as euer they did flow, ſhall waine as faſt as euer they did waxe, ſhall decreaſe as faſt as euer they did increaſe, and fall downe as faſt as euer they did riſe vp, euen vntill they come to vtter ruine and deſolation.

Verſe 1. This Chapter containeth ſeuen principall things.

Firſt, it ſheweth that God had his Church
Ver. 2. 3, 4, 5. vpon the earth euen then, when it ſeemed to be vtterly extinct by the preuailing of the two outragious Beaſts.

Secondly, it ſheweth that the poore per-
Verſ. 6. 7. ſecuted Church did ſincerely and zealouſly worſhip God euen in the fire and flames of afflictions.

Thirdly, it ſheweth that the Goſpell ſhall
Verſe 8. bee preached with great ſucceſſe in theſe laſt dayes throughout many Kingdomes.

Fourthly, it ſheweth that *Rome* ſhall fall
Ve. 6. 10, 11 downe at the preaching of the Goſpell.

Fiftly,

Fiftly, it sheweth that all Papists shall be condemned, and cast into hell-fire for euer. Ver. 12, 13

Sixtly, it sheweth, that it shall go well with Gods Elect, which hauing refused the worship of the beast, doe liue and die in the Lord.

Lastly, it describeth the day of iudgement, wherein all both good and bad shall haue according to their deserts. Ve. 14, &c.

Then I looked, and behold, a Lambe stood on the mount Sion, and with him an hundred forty and foure thousand, hauing his Fathers name written in their foreheads. Verse 1.

Now at the last the Holy Ghost bringeth in Iesus Christ vpon the Theater of the world, as it were to play his part in this tragedy, and to helpe the poore weake woman, which we heard of before, against the Dragon, and the two monstrous beasts, which would haue torne her in pieces, and vtterly deuoured her, if this Lambe Iesus Christ had not stept in and rescued her. Well, now commeth in our Lord Iesus, and beginneth to stirre in these matters, and to take vpon him the protection and defence of the poore helpelesse woman, against both the Dragon, and the Dragons two great instruments. But some may say, What is a poore Lambe to encounter with a Dragon, with a

Lyon, with a Leopard, and a Beare? I answer, that although Christ be a Lambe to his Church, euen the Lambe of God that taketh away the sinnes of the world, and the Lambe that was a slaine sacrifice from the beginning, for the redemption of his Elect: yet to all his enemies he is a most strong and terrible Lyon, euen the Lyon of the tribe of *Iuda*, as he is called before. Now this most terrible Lyon, euen the Lord of hosts, the Lord mighty in battell, commeth forth to protect and defend his Church against all her enemies, who is of such infinite might and puissance, that neither the old Dragon, nor his young imps, nor all the cursed hell-hounds that barke and bite, and take their part, shall euer be able to stand in his hands: For rage they neuer so much, he shall hamper them all well enough. For though hee hath giuen them the reine a long time, and let them alone; and suffered them to play the tyrants with the woman his spouse; yet now he will no longer put it vp at their hands but will vp and maintaine the womans cause, and beare her out against them all: nay, he will make ready his bow, that he may shoote off, and make his arrowes drunke in the blood of her and his enemies, and wil whet his glitte-

Chap. 5. 5.

ring

ring ſword, that he may ſheath it in the heart of Antichriſt and all his adherents. Therefore now let both the great Beaſts and their Sire looke to themſelues; for here comes in One that will knocke them all down, and lay them in the duſt, that they ſhall neuer riſe vp again. For this cauſe now at length, S. *Iohn* in a viſion ſeeth a Lamb ſtand vpon mount *Sion*, that is, Chriſt preſent with the Church. For mount *Sion* was an ancient figure of the Church; as it is written. Mount *Sion* lying Northward is faire in ſituation: it is *the ioy of the whole earth, and the City of the great King.* And againe, *The law ſhall goe forth of* Sion, *and the Word of the Lord from* Ieruſalem. Pſa. 148. 2. Mich. 5. 2.

Moreouer, Saint *Iohn* ſeeth here *with the Lambe an hundred forty and foure thouſand*: that is, the particular members of the Church, putting a certaine number for an vncertaine, and ſpecially alluding to the ſealing of the twelue Tribes of *Iſrael*, as before hath beene ſhewed. For it might be demanded, where the Church was, when all the World wondred, and followed the firſt beaſt? And alſo when all, both ſmall and great, rich and poore, receiued the marke of the ſecond beaſt? Saint *Iohn* anſwereth, that euen then in the midſt of the heate of perſecutions Chap. 7. 4.

secutions God had his hid and inuisible Church, whom Iesus Christ did protect and preserue euen in the very flames of persecutions, being alwayes present with them, and amongst them, as he said to his Disciples, a little before his bodily departure from them. *Lo, I am with you euen vnto the end of the world.* And heere he is said to *stand vpon mount Sion with his hundred forty and foure thousand.* And it is added, that this number of Gods faithfull Elect Children, *had his Fathers name written in their foreheads*: That is, they did professe, and practise the doctrine and religion of God their Father onely, vtterly renouncing and abhorring the worship and religion of the Beast. For the fathers name in this place is set opposite to the marke of the beast; to signifie, that as the worshippers of Antichrist receiued his marke: so the true worshippers of God receiued his brand, which is his Spirit, and the fruits therof, whereby they were perfectly discerned from those which had the Beasts marke. So then it clearely appeareth from this place, that God preserued many thousands of his true worshippers, euen in the dayes of the great Antichrist, when there seemed to bee very few or none remaining vpon the earth, as it was in the dayes of

Elias.

Elias. In vaine therfore do the Papists aske vs where our Church was before *Luthers* time, sith the holy Apostle heere stoppeth their mouth and telleth vs plainely, that Christ had his little flocke in the Wildernesse, euen then, when it was in greatest streights, and as we say, driuen to the walles. And therefore visibility is no sound note of the Church, as the Papists doe most ignorantly dispute. For it is a fond and absurd kind of reasoning, to say there is no Church at all, because it doth not visibly appeare: as if a man should reason that there is no Moone in the Heauens, because sometimes there is none seene, as in the change.

And I heard a voyce from Heauen, as the sound of many waters, and as the sound of a great Thunder: and I heard the voyce of Harpers harping with their Harpes. Ver. 2.

Here is set forth how his company of true worshippers doe magnifie and praise God, for his great mercies towards them. First, *Iohn heareth a voyce from Heauen*, that is, an heauenly voice, or the voice of the Church praysing and glorifying God. For we haue heard before, that Heauen in this Booke is sometimes put for the Church vpon the earth, and the reasons thereof; Wheresoeuer Chap. 9. 1.

there

therefore the Church is assembled to heare the Word and to pray, and giue thankes; there is a voyce from Heauen, or an heauenly voyce. Now this voyce is compared to three things: first, to the sound of *many waters*. Secondly, to the sound of a *great Thunder*. Thirdly, to the *voyce of Harpers, harping with their Harpes*. It is likened to many waters, because it proceedeth from sundry sorts of people, of sundry Nations, Countries, and Kingdomes, as the word *waters* is taken afterwards in this Propheſie. It is compared to *Thunder*, because the prayers and innocations of the true Church, are as loud in the eares of God as any thunder-cracke. It is compared to *Harpers harping with their Harpes*, both because their spirituall worship and seruice is as sweete vnto God, as any Musicke vnto men: as also because all Gods faithfull people doe tune together among themselues, and in their worship, as the strings of a wel-tuned instrument of musicke, or as many Musicions playing together, which make a sweet harmony, and most melodious Ditty.

Cha.17.1. Cha.17.15.

Verse 3. *And they sung as it were a new song before the Throne, and before the foure Beasts, and the Elders, and no man could learne that song,*

ſong, but the hundred forty and foure thouſand, which were brought from the earth.

Now it ſheweth how this holy ſociety of the faithfull doe continue their prayſing and glorifying of God. They are not weary of well doing, but hold on conſtantly in the courſe of Gods worſhip, hauing new ſongs of thankeſgiuing in theſr mouthes, and ſeruing God daily with renewed affections, as men inflamed with the zeale of Gods glory: and all this they doe performe before the Throne, before the foure Beaſts, and the Elders; that is, in the preſence of God, and his Angels, and his holy congregation. And no man could learne that Song, but the hundred forty and foure thouſand, that is, none of the reprobates and vngodly worldlings could inwardly feele and vnderſtand this ſpirituall worſhip, but onely the Elect, to whom it is giuen to vnderſtand the ſecrets of God, and the myſteries of his Sonnes Kingdome.

Theſe are they, which are not defiled with women: for they are Virgins: theſe follow the Lambe whereſoeuer hee goeth: theſe are bought from men, being the firſt fruits vnto God, and to the Lambe. Verſe 4.

And in their mouthes was found no guile: for they are without ſpot before the Throne of God. Verſe 5.

This

This holy company are not defiled with women, that is, with grosse and diuers sinnes, or rather with Idolatrous pollutions. *For they are Virgins*, that is, chast worshippers of God, which are not polluted with the defilements of Antichrist. *These follow the Lamb Christ whereſoeuer hee goeth.* They heare his voyce, they professe his worship, and obey his doctrine; they abhorre Antichrist, they follow not the Beast, nor receiue his marke. *They are bought from men, and bought from the earth*, as it is said before, that is, they are redeemed and bought with a price from the corrupt lumpe of mankind, and curſed race of *Adam*, that *they might be the firſt fruits vnto God, and to the Lambe*, that is, wholly consecrated to his worship, and to serue him in righteousnesse and true holinesse all the dayes of their life. *In their mouthes was found no guile:* That is, they doe declare their innocency and vprightnesse both in their wordes and workes, as those which Christ hath chosen out of this World, and bought with a price through his blood, in whom they are without spot or specke before God.

Verse 6. *Then I saw another Angell flye in the middeſt of Heauen, hauing an euerlasting Goſpell to preach vnto them that dwell on the earth,*

earth, and to euery Nation, and Kindred, and Tongue, and People.

Saying with a loud voyce, Feare God, and giue glory vnto him: for the houre of his iudgement is come, and worship him that made Heauen and Earth, and the Sea, and the Fountaine of waters. Ver. 7.

Hitherto the holy Ghost hath taught vs how the Church was preserued vnder the tyranny of Antichrist, and greatest waues of persecutions; and that euen then they did purely and faithfully worship the true God. Now hee proceedeth to foreshew the ruine and downefall of Antichrist, and plainely to propheſie the vtter decay of the Kingdome of Babel. This doctrine therefore we are to hearken vnto with great attention and cheerefulnesse, because it doth so much concerne our good, and the good of the whole Church, also because we liue in the dayes, wherein we see it is in part fulfilled.

First, therefore wee are to vnderstand, what is meant by this Angel heere mentioned, to wit, not any celestiall Angell, or inuisible spirit, as it is sundry times taken before: but by this Angell, and the two Angels following, are meant all the faithfull Ministers of the Gospel, which should be raised vp

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in these last dayes, for the ouerthrow of Rome, and the deliuering of the Church from vnder the captiuity of Antichrist: which may plainely appeare by this that is said, this Angell preacheth the euerlasting Gospell vnto them that dwell on the earth, which cannot properly agree to the celestiall spirits. We haue heard out of the tenth Chapter, that Iesus Christ did open the little Booke, which is the Bible, and did giue au-
Ch.10.11. thority to his faithfull Ministers to go preach and publish the doctrine thereof to many Nations, Countries, and Kingdomes: now vnto that agreeth this which is heere spoken of, and is a further opening and declaring of that which is there set downe. For as there Iesus Christ commeth downe from Heauen, and openeth the little Booke, which had bin long shut vp vnder the darkenesse of Popery, and the smoke which came out of the bottomlesse pit: so heere Christ Iesus raised vp his faithfull Ministers and Preachers, to publish and proclaime the doctrine of the Gospell, which had long laine hid vnder the outragious persecutions of the two monstrous and most hideous beasts. To this also agreeth that which is written in the eighteenth Chapter of this Booke, where Saint

Iohn

Iohn ſeeth an Angel come downe from Heauen, hauing great power, ſo that the earth was lightened with his glory. By which Angel is meant all the Preachers of this age. And the Angel is ſaid to haue great power. For what is more powerfull then the miniſtery of the Word? And moreouer it is ſaid, that the earth was lightned with his glory, that is, with the brightneſſe of the preaching of the Goſpell, wherby the darknes of popery was diſperſed and driuen away, and *Babylon* falleth vpon it, as there you may read, and as here we ſhall ſee the like effect by and by.

Moreouer, it is here ſaid, that this *Angel flyeth in the middeſt of Heauen:* that is, very ſwiftly carrieth this euerlaſting Goſpell through all the Church. For when Gods appointed time was come, wherein hee would goe about the ouerthrow of Popery, hee cauſed his euerlaſting Goſpel to be ſet abroach, and to ſpread ouer many Kingdomes and Nations, as we ſee this day. Now becauſe theſe Kingdomes, where GOD would haue the knowledge of his Goſpel diuulged, were many and great, therefore heere is expedition required: and this Angel doth carry it, not ſtanding, but flying. And all this wee ſee perfectly fulfilled

with our eyes, when GOD rayſed vp *Luther*, *Zuinglius*, *Melanthon*, *Peter Viret*, *Caluin*, *Bucer*, *Bullinger*, *Peter Martyr*, and all their Worthy ſucceſſors vnto this day, which haue ſpread the euerlaſting Goſpell very farre, and carried it very ſwiftly ouer *England*, *Scotland*, *Germany*, *Denmarke*, *Polonia*, *Sweuia*, *Ruſſia*, and many parts of *France*, and *Flanders*. Another reaſon why this Angel is ſaid to flye in the middeſt of Heauen, is, becauſe no power of man ſhall euer be able to ſtay the courſe of this euerlaſting Goſpel which this Angell carrieth abroad, no more then men are able to ſtoppe the courſe of the Sunne in the Heauens, or a cloud in the skie. For this Angel flyeth in the midſt of Heauen, farre aboue the reach of the Beaſt, and all Kings and Potentates that ſtand for the kingdome of the beaſt. Therefore let them doe all what they can, they ſhall neuer bee able to ſtop the courſe of the Goſpel. For it is called the arme of God, and his very arme holdeth it forth to the world: and who is able to bend it in, or to turne it backeward?

There bee three reaſons, why the Goſpel is called euerlaſting.

Firſt, becauſe it is in his owne nature euer-

euerlasting, as it is written, *The Word of the Lord indureth for euer.* 1 Pet. 1. 25.

Secondly, because it putteth vs in possession of euerlasting things. As it is written, *Thy Word, O Lord, endureth for euer in Heauen.* Psal. 119.

Thirdly, and principally, because as it was long before Antichrist was hatched, so it shall continue, when he and his kingdome is dead and rotten.

Saying with a loud voyce, Feare God, and giue glory vnto him, &c. Vers. 7.

Heere is set downe, the doctrine, which this Angell preacheth with a loud voyce, that is, with great zeale. The summe whereof is this, *Feare God, and giue glory vnto him, and worship him that made Heauen and Earth, &c.* The sense is, that the true and euer-liuing God should onely bee feared, and worshipped, and all glory should be giuen to him alone through Christ, and none to Antichrist, none to Cardinalls and Legats, none to Angels, none to Saints, none to Images, Roodes, Crosses, and Crucifixes. Heere then is set downe an abridgement of the doctrine of this euerlasting Gospell; namely, that men should onely feare God and worship him, and giue

all glory to him alone, and not to any creatures. And the reason is yeelded, because the houre of his iudgement is come, that is, the time of the manifestation of the Gospel, or Lawes of the most High God: for so the Word Iudgement, is often taken in the Scriptures. Heere are we to obserue one speciall thing, to wit, that the Gospell, which this Angell flyeth withall, containeth the briefe summe of all the doctrine which *Luther*, *Caluin*, *Peter Martyr*, and the rest haue taught out of Gods Word, and agreeth in all points with it. For what other thing did they all preach, teach and write, but that men should turne from Idols to the liuing God? from fearing, glorifying, and worshipping creatures, to feare, worship, and glorifie God alone which hath made all things? What other thing doe all the Preachers of this age publish and proclaime in all their Sermons, but this; *Feare God and giue glory onely to him?* Is not this the Epitome and short summe of the doctrine of all the Preachers of *England*, *Scotland*, *Germany*, *France*, *Denmarke*, and all the rest? and therefore I conclude, that this Angell must needes be vnderstood of the Preachers of this last age, which now these fourescore yeeres haue

haue ſounded the trumpet of the Goſpell againſt all the inuentions of popery. And bleſſed be God, wee ſee theſe things fall out in our daies, and are eye-witneſſes of the fulfilling of them.

And there followed another Angel, ſaying, It is fallen, it is fallen, Babylon that great City: for ſhe gaue to all nations to drinke the wine of the wrath of her fornication. Ver. 8.

Heere is ſet downe the bleſſed effect of the Preaching of this euerlaſting Goſpell, which is the downefall of *Babylon*. For as when the cleere Sun ariſeth vpon the earth, the thicke miſts and clouds are diſperſed: euen ſo when the bright beames of the Goſpell doe ſhine forth vnto the world, *Babylon*, that darke Kingdome vaniſheth away incontinently. And as it is written in the 18. Chap. *So ſoone as the earth was lightened with the glory of this euerlaſting Goſpel, Babylon immediately falleth.* Therefore now before I goe any further, my purpoſe through the aſſiſtance of God, is to prooue theſe fiue points out of this verſe, and that which followeth vnto the twentieth Chapter, to wit; Fiue maine points.

Firſt, that *Babylon*, heere ſignifieth *Rome*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that *Rome* ſhall fall finally, and

come to vtter deſolation in this life.

Fourthly, by whom, and when it ſhall bee ouerthrowne.

Laſtly, the cauſes of the vtter ruine and ouerthrow thereof.

How *Rome* is to be taken.

But before I goe about to proue that *Babylon* here is *Rome*, I would haue it carefully obſerued, what is meant by *Rome*, *viz.* not the topography of *Rome*, that is, ſo much ground onely as is compaſſed within the walles of that City, but the regiment, gouernment, and prerogatiue that is claimed by vertue of that Monarchy, whereof *Rome* is the head. By *Rome* is meant the power and authority of *Rome*: or to ſpeake plainly, by *Rome* is meant the Roman Monarchy. Further, we are here to obſerue the reaſon why the holy Ghoſt calleth *Rome Babylon*; for *Rome* literally and properly taken, is not *Babylon*, in as much as they were two diuers Cities, one in *Italy*, the other in *Chaldæa*: but *Rome* is called *Babylon* myſtically, figuratiuely, and as the Holy Ghoſt ſpeaketh, ſpiritually, and by a kind of alluſion. For as the old Eaſterne *Babylon* did a long time oppreſſe the Church of the *Iewes*; ſo *Rome*, this Weſterne *Babylon*, hath long oppreſſed the Church of the Chriſtians. As the Eaſterne *Babylon* did many yeeres hold

Cha. 1: 8 A reaſon why *Rome* is called *Babylon*.

downe

downe the people of God, in miſerable bondage and ſeruitude: ſo the Weſterne *Babylon* did a long time keepe the Chriſtian Church in ſpirituall thraldome and miſery. In which reſpects *Rome* ſpiritually compared to *Sodome* and *Ægypt*: To *Sodom* for filthines, and to *Ægypt* for Idolatry, and keeping Gods Church in ſpiritual bondage and ſlauery. And thus wee ſee the reaſon why *Rome* is called *Babylon*, which is not ſimply, and properly, but after a ſort, that is, by a phraſe of ſpeech, or Trope which they call a *Metonymie*, or changing of names, when that is giuen to one thing, which is proper to another, for the likeneſſe of quality that it hath with it, or adioyned vnto it.

Now hauing ſhewed the reaſon why *Rome* is called *Babylon*, and what is meant by *Rome*, we are to proceed to the firſt point; which is, to prooue that *Babylon* in this place ſignifieth *Rome*; which although it be granted of all ſound Diuines, and auouched in the writings of the beſt learned both new and old, ſo as it ſhall need no great proofe; yet will I adde three or foure reaſons out of this booke, to make it more plaine and apparant. Firſt, therefore, I doe thus reaſon out of the 17. Chapter and laſt verſe, *Babylon is*

that great City which raigneth ouer the Kings of the earth: but there was no other City which did raigne ouer the Kings of the earth, when *Iohn* writ this booke, but onely *Rome*: Therefore *Rome* is *Babylon*. For as for *Ieruſalem*, it was at that time made an heape of ſtones. The firſt profeſſion is auouched by the Angell of God, expounding vnto *Iohn* what is meant by the great whore, whoſe damnation hee had ſhewed him before; and by the woman which ſate vpon a
Cha. 17. 1 ſcarlet coloured beaſt. *The woman which thou ſaweſt, ſaith the Angell to Saint Iohn, is the great City which raigneth ouer the Kings of the earth*: That is to ſay, *Rome*, or the Romiſh ſynagogue, and malignant Church. For the Angell could not ſpeake more plainely, except he ſhould haue named *Rome*, then to ſay thus; *The woman, the great whore of Babylon is the great City, which raigneth ouer the Kings of the Earth*. For if one ſhould ſay, the great City of *England*, euery man knoweth that thereby is meant *London*: if one ſhould ſay, the great City of *France*, euery one knoweth that thereby is meant *Paris*: ſo when the Angel ſaith, *the great City which raigneth ouer the Kings of the earth*: all that liued in thoſe times knew

that

that thereby was meant *Rome*. For *Rome* was the chiefe city of the Monarchy, and is put in this booke for the whole Monarchy, and the Religion thereof, as hath beene ſaid before. Babylon is *Rome*.

My ſecond reaſon is this. *Babylon is the mother of whoredomes, and abominations of the earth. Babylon is that great whoore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth made drunke with the wine of her fornication.* Cha. 17. 5.

But *Rome*, and none but *Rome* is ſuch a one. Therefore *Reme* is *Babylon*.

My third argument is this. *Babylon* is that City which hath had ſeuen ſeuerall gouernments. But onely *Rome* hath had ſeuen ſeuerall kind of gouernments: therefore *Rome* is *Babylon*.

The propoſition is proued from the words of the Angel, expounding vnto *Iohn* what is meant by the ſeuen heads of the ſcarlet coloured beaſt, whereupon the woman ſate. *The ſeuen heads (ſaith hee) are ſeuen Kings*, that is, ſeuen orders, or ſtates of Kingly gouernment; for 7. Kings in this place are not put for ſeuen ſeuerall men, which were Kings, as ſome doe take it: but for ſeuen ſeuerall Cha. 17. 9

gouern-

gouernments, as it is taken in *Daniel*. *The*
Dan.7.17 *foure great beasts*, saith the Angel there, *are foure Kings*, that is, foure Kingdomes, gouernments, or Monarchies, as all men know. So here, by seuen Kings is meant the seuen seuerall regiments of *Rome*: That is to say, by Kings, Consuls, Decemviri, Dictators, Triumviri, Emperours, and Popes, whereof *the first fiue were then fallen* when *Iohn* wrote, *one was*, that is, the Empire, *and one was to come*, that is the Papacy.

My last argument is this: *Babylon is* that City which is scituate vpon seuen hills: but onely *Rome* of all Cities in the world, is scituated vpon seuen hills, therefore *Rome* is *Babylon*.

The proposition is auouched by the Angell, which saith in the seuenteenth Chapter, that the seuen heads of the scarlet coloured beast, *are seuen mountaines wherein the woman sitteth*, that is, seuen hills whereon the City of *Rome* is scituated, whose names are these: *Capitolinus*, *Palatinus*, *Auentinus*, *Exquilinus*, *Celius*, *Viminalis*, and *Quirinalis*, as all Poets and Historiographers doe testifie. One saith thus of *Rome*.

Virg. Geo. *Septem quæ vna sibi muro circumdedit arces.*

Another thus:

Sep-

Septem vrbs alta iugis toto quæ præsidet orbe. Propert.
Another called *Rome Eptalophos*, *the City with seuen heads*, that is, seuen hills. It is cleere then by these reasons, that *Babylon* in this place signifieth *Rome*. As for the exposition of the Papists, which affirme that *Babylon* heere signifieth the vniuersall society of the wicked, it is fond and ridiculous: For the holy Ghost saith, *Babylon* Cha. 18. *is that City which raigneth ouer the Kings of the earth*. But to say that the vniuersall society of all the wicked raigneth ouer the Kings of the earth, is absurd and ridiculous. Therefore to say that *Babylon* is the vniuersall society of the wicked, is absurd and ridiculous. The distinction of the *Iesuites* heere is also as friuolous as their expositions; for they say, If *Babylon* be *Rome*, then it must bee vnderstood of *Rome* vnder the heathen Emperors: but not vnder the Popes. But the Angel saith, *the woman, that is, the whoore of Babylon*, or Antichrist *sitteth vpon seuen mountaines*: *Ergo*, she sitteth at *Rome*, and *Rome* is the seate of Antichrist, and consequently, *Rome* vnder the Popes, is *Babylon*. Moreouer, we may reason thus against the popish distinction; That which was *Babylon* vnder the Heathen Emperours, is the same

which

which is heere propheſied to bee the chiefe City and ſeat of Antichriſt. But *Rome* was then *Babylon*, *ergo Rome* is now *Babylon*; for *Rome* is that City which the Angell ſaith ſhould be the ſeate of Antichriſt: And this booke doth ſhew, that the great Antichriſt ſhould raigne in the ſame City, where the Heathen Emperors had raigned: and therefore it ſtandeth firme, that *Rome* vnder the Popes is *Babylon*.

This being then granted, that *Babylon* heere is *Rome*; it followeth that *Rome* ſhall fall: for the Holy Ghoſt ſaith, *Babylon is fallen*, ſpeaking in the preſent tenſe, as the manner of the Scripture is in propheſying of things to come. For whatſoeuer God hath determined to come to paſſe, is, as it were already done, becauſe of the certainty of it: and for this cauſe alſo the word is doubled: *It is fallen, it is fallen*. We ſee then moſt cleerely, that almoſt 1500 yeeres before *Rome* began to fall, the certaine fall thereof was foretold. This place it ſelfe, is cleere enough to proue my ſecond point, which is, that *Rome* ſhall fall. But my purpoſe is to reduce and gather all the fiue chapters following to certaine heads, to prooue the maine points which I haue propounded: firſt then

Rome ſhal fall.

I reaſon thus, to proue the ſecond point, that *Rome* ſhall fall. That City and Kingdome which hath the ſeuen vialls of Gods wrath emptied and powred downe vpon it, cannot ſtand, but muſt needs fall. But *Rome* is that City, which hath the ſeuen vialls of Gods wrath powred downe vpon it: Therefore *Rome* cannot ſtand long, but muſt needs fall: The propoſition is manifeſt, and not to bee denied. The aſſumption is proued throughout all the 16. chapter, and eſpecially in the 10. and 12. verſes, where *the vialls of Gods wrath are expreſſely ſaid to bee powred downe vpon the throne of the Beaſt:* and in the 2. verſe of that chapter it is autouched, that *the ſecond viall was powred downe vpon the men which had the marke of the Beaſt, and vpon them which worſhipped his Image:* How then can the throne of the Beaſt hold out? or how can they which haue receiued the Beaſts marke, ſtand vp long? For there is a great Emphaſis or vehemency in the manner of ſpeech. For he doth not ſimply ſay, the wrath of God, but the fulneſſe of Gods wrath: he doth not ſay, ſhould be a little ſprinckled, but powred downe as it were by pailefuls vpon the kingdome of the Beaſt. How then can the kingdome of the Beaſt ſtand,

Cha. 15. Verſ. 17.

ſtand, which hath ſo many great Ordnances, and ſo many double Cannons diſcharged and ſhot off againſt it? Surely it muſt needs fall.

Cha. 17. Ver. 8. My ſecond reaſon is this: *The beaſt that was, and is not, and yet is, ſhall goe into perdition.* But *Rome* is the beaſt that was, and is not, and yet is: therefore *Rome* ſhall goe into perdition. The aſſumption is ſet downe, chap. 17. ver. 8. For the Roman Monarchy was great in the daies of *Iulius Cæſar*, *Auguſtus Claudius*, *Tiberius*; and therefore it is ſaid, that *it was*. But in the raigne of *Nero*, *Otho*, *Galba*, and *Vitellius*, it was greatly decayed, and therefore it is ſaid, *it is not*; meaning ſo great as it had beene: and yet in ſome ſort it was; and therefore it is ſaid, *and yet is*. *Now this beaſt ſhall goe into perdition.* Therefore the Roman Monarchy ſhall bee deſtroyed, and conſequently the Papacy. For the Roman Empire holdeth vp the Papacy, as it is written, *that the woman or whoore of Babylon ſitteth vpon the Scarlet coloured beaſt, which had ſeuen heads and tenne hornes*: that is, the Roman Monarchy, which beareth vp the whoore, and beareth vp the Papacy: but the holy Ghoſt ſaith; *this beaſt*, that is, the Roman Empire, *ſhall goe into perdition.* Then it followeth, that the Papacy ſhall follow after:

for

for if the beast that she sitteth vpon, & which beareth her, fall vnder her, then shee must needes fall together with him. But wee see, God be thanked, that the Roman Monarchy is in a manner quite fallen, therefore the Papacy cannot stand long.

My third argument is this:

The beast that was and is not, being euen the eighth, and one of the seuenth, shall goe into destruction. Ver. 11. But *Rome* is the beast that was, and is not, being the eighth, and one of the seuenth: Therefore *Rome* shall goe into destruction: The assumption set done, chap. 17. ver. 11. For the Papacy or dominion of the Popes, is the seuenth head of the beast in respect of their ciuill power, and yet a beast by themselues, that is, an eighth in respect of their Ecclesiasticall power. Now the Angel saith flatly, *they shall both together goe into destruction*, that is, both the Empire and the Papacy. For as the dominion of the Popes goeth downe, so also their worship and Religion goeth downe with it: and for this cause it is expresly set downe in the nineteenth chapter, that *the beast and the false prophet*, that is, the Roman Empire, and the Papacy, *were both destroyed together*. Cha. 19. Ver. 20. Sith then the Holy Ghost hath spoken it twice for failing, that

Rome

Rome shall goe into perdition, and shall goe into destruction; I take it to be a very sound consequence, that *Rome* shall fall, and shall be destroyed. But how shall it fall, may some man say? Nor wherein shall it fall? I answer, that it shall fall in the credit and estimation of her doctrine: It shall fall in wealth and riches: It shall fall in power and authority. And in all these it shall fall by degrees, as it did rise vp by degrees: It shall not fall at once, as it did not rise vp at once.

How *Rome* shal fall.

Ch.16.12. This is set downe in the sixteenth chapter, where the fall of *Rome* is compared to the drying vp of the Riuer Euphrates, which was dried vp by degrees: Thus it is: Euphrates was a great Riuer, which did run very neere vnto the old *Babylon* in *Chaldea*, and it was the wall and fortification of the City; in so much that *Cyrus* and *Darius* the Kings of the *Medes*, and *Persians*, laying siege against it, could not take it, till by policy they digged water trenches, and deriued the waters another way, and so dryed them vp, that the Holy Ghost saith, *The way was prepared for them to passe ouer*. Now, as this Euphrates was the strength and fortification of old *Babylon*: so the honour, wealth, riches, power, and

and authority of *Rome*, is the very fortifica- Ch.16.17.
tion of it. But the puniſhing Angel is commanded to powre downe the Viall of wrath vpon this Euphrates: that is, vpon all that vpholdeth *Rome*, or fortifieth *Rome*, and foorthwith it dryed vp; that is, all the credit, power, riches, and authority of *Rome* did diminiſh daily vpon, doth diminiſh, and ſhall diminiſh by degrees vnto the end of the world. For the vtter deſtruction of *Rome* is not yet come, but it is greatly decayed from that it was foureſcore yeeres agoe. And if it continue decaying 18. yeeres moe, as aſſuredly it ſhall, then will it bee brought to a low ebbe. Since *Luthers* time, wee know how the Popes Euphrates hath dryed vp; but there is yet much water left, and it is yet too deepe for the Kings of the earth to paſſe ouer and take it. But it ſhall ebbe ſo low, that the Kings of *Europe* ſhall eaſily paſſe ouer, and take it, as we ſhall heare anon. But in the meane time we ſee that it falleth, and that it is in falling, and the worke of God goeth forward euery day. For now in this age, God be thanked, many Kings and Princes, with great multitudes of their Subiects, haue their eyes opened to behold, that the Romiſh Religion is abo-

minable; and that the Papacy is the very Kingdome of the great Antichrist. And whereas before they worshipped the Beast, now they hold vp their hands onely to the God of Heauen, and glorifie him in his Sonne Iesus Christ. Now we see that many lawes are made in sundry Kingdomes and Prouinces, to abolish that vsurped power of the Bishop of *Rome*: Many Acts, Edicts, and Iniunctions are set forth in sundry Nations and Kingdomes of *Europe* to destroy, roote out, and deface all Monuments of Idolatry and superstition, which Antichrist had erected in all Kingdomes.

The Kings of the earth in this age renounce the Pope.

Now the Popes which were honoured as Gods in the earth, are counted, and adiudged as the most vile and abominable creatures that liue vpon the earth. Doth not all this experimentally shew that *Babylon* is fallen, and that *Babylon* doth fall by degrees? It is very palpable: wee neede no further proofe for this second point. But heere we are further to obserue, that the Iesuites perceiuing the great decay of *Rome*, and the continuall drying of their Euphrates, doe bestirre them to stop the leake, that it might not dry vp altogether. Euen as when men let out the waters of great fish-ponds, so as the water

The Iesuits bestir them, and why.

water waxeth low, we ſee the fiſhes skip and plunge, and take on wonderfully: So the Ieſuites perceiuing the waters of their Romiſh Euphrates to empaire and dry vp daily, doe mightily take on, digging and ſearching euery day to open the ſprings, and to find out ſome freſh fountaines to maintaine their great fiſh-pond, and to keepe the waters deepe enough, that there may be ſafe paſſage ouer, for the Kings of the earth to come and take their great *Babylon*. All this doth appeare out of the 16.chap. of this Propheſie: where S^t. *Iohn* in viſion ſeeth *three vncleane ſpirits like Frogs, comming out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe prophet*. By which Frogs the holy Ghoſt meaneth the Ieſuites and Seminary Prieſts, which are compared to frogs for three reaſons. Firſt, that as Frogs delight in filthy lakes and puddles; ſo the Ieſuites delight in the filthy puddles of idolatry and ſuperſtition. Secondly, as Frogs make a great croaking in their mariſh grounds; ſo the Ieſuites make a great croaking in Kings Courts, in Noblemens houſes, and Gentlemens houſes, and almoſt euery where, where they can get any entertainment croaking and craking of the Popes ſupremacy,

Cha. 16. Verſe 13.

The Ieſuites compared to frogs, and why.

macy, the Popes holineſſe, the Popes bleſſing, the Popes keyes, the Popes power, *Peters* Chaire, *Peters* Succeſſor, Chriſts Vicar, and many good morrowes, I know not what. Thirdly, as frogges are all of one nature and quality, delighting in croaking, and liuing in puddles: ſo the *Ieſuites* are all of one minde and diſpoſition in euill, croaking euery where to maintaine their Euphrates, and liuing daily in whoredome, Sodomitry, and all kind of outragious beaſtlineſſe. But that I may more fully perſwade the conſcience of the Reader, that by theſe frogges are meant the *Ieſuites* and Seminary Prieſts: let vs ſeriouſly weigh that which goeth before, and that which followeth after in this text, and we ſhall diſcerne it to be very cleere and apparant. Firſt, it is ſaid, verſe 10. that when *the fift Angel powred out his viall of Gods wrath vpon the throne of the beaſt, by and by his kingdome waxed darke:* that is, the maieſty, power, pompe, credit, and eſtimation of Antichriſt began to be diminiſhed, obſcured, and to ſuffer a great Eclipſe: which thing was fulfilled ſhortly after *Luthers* preaching. And preſently it followeth, that *they gnawed their tongues for ſorrow:* that is, they were full of fury and rage,

Cha. 10. Verſ. 10.

rage, barking and grinning like mad dogs, or rather like hell-hounds againſt all ſuch as ſet the Goſpel abroach, whereby their *Babylon* began to ſhake. For at the firſt, when the Goſpel began to peepe foorth, they did deſpiſe it, as a thing which they could eaſily ſuppreſſe; but within a ſhort time they found that neither by excommunication, wherewith in former times they had euen as it were with lightning and thunder cauſed Kings and Nations to tremble; neither by force of warres and bloody ſlaughters; neither by any skill in learning, nor by treacheries, they could any thing preuaile, but that the Goſpel did ſtill more and more lay open their filthineſſe and ſhame, then did they become, and ſo doe they continue till this day, euen as mad men in ſorrow and rage, which the holy Ghoſt expreſſeth, in ſaying, that *they gnawed their tongues for ſorrow, and blaſphemed God, &c.* Chap. 16. Verſe 11. Whereby it is euident that the beaſt, and all that receiued his marke, are ful of fiery hatred and malice, and cannot tell which way to be reuenged. For the more they ſtriue, the more they loſe. Faine would they haue Popery reſtored to his ancient credit and dignity: and they deuiſe what they can to bring it about; but it will not be. For their Kingdome wax-

cth darker and darker, weaker and weaker: and that is a dagger vnto them, and a griefe of all griefe, which maketh them gnaw their tongues, and gnash their teeth for sorrow. But yet for all this, *they repented not of their workes*, saith Saint *Iohn*, and therefore God is more incensed against them, and causeth *the sixt Angell to powre out another viall vpon the great riuer Euphrates, and the water thereof dried vp*: as wee haue heard. Now then obserue carefully, and note it diligently, that the Frogs come forth vpon the darkening of the kingdome of the beast, and the drying vp of their Euphrates. For who knoweth not, the Pope and his complices perceiuing the weakning and diminishing of their kingdome, haue sent out these Iesuites and Seminary Priests into all parts of *Europe*, to repaire the ruines of *Rome*, if it were possible? And this is one circumstantiall reason to proue these three Frogges to be vnderstood of the Iesuits. But let vs proceed to open the whole description of the Holy Ghost, that it may yet more plainly appeare.

Cha.16. Verse 11.

Note this

Cha.16. Verse 13.

First, these Frogs are called *vncleane spirits*, because they are the very limbes of the Diuell, full of all filthinesse and vncleannesse. Secondly, they are called *spirits*, because they come

come out of the mouth of the Dragon, the Beaſt, and the falſe prophet. Thirdly, they are called *three* in number, being in truth neerer vnto three thouſand, becauſe they proceede out of three ſeuerall mouthes, the Dragon, the Beaſt, and the falſe prophet: that is, the Diuell, the Roman Empire, and the Papacy. Three horrible monſters, three terrible bug-beares, which with one conſent conſpire together againſt the Goſpel, to vphold their *Babylon*, and to ſtop the leake of their Euphrates. Now theſe three Frogges are ſaid to come out of the mouth of the Dragon, the beaſt, and the falſe prophet, becauſe they come with the very minde and meſſage of the Pope, and the Roman Empire, and ſo conſequently with the very minde and ſpirit of the Dragon. For they are the very breath of the Pope, and the ſpirits of the Diuel, as like him, as if they had beene ſpit out of his mouth. They are ſent on the Diuels errand, and the Popes embaſſage into all countries and kingdomes, and are taught their leſſon what they ſhall ſay, and inſtructed what they ſhall doe, and what courſes they ſhall take of men, both Kings, Nobles, and the meaner ſort: and for this cauſe the Holy Ghoſt ſaith, they came out of the

very mouth, the very heart, and the very bowels of the Pope, and of the Diuel. And although these Iesuites and Seminary Priests are called of their fauourites, Catholike Doctors, Holy Fathers, &c. yet the Holy Ghost saith flatly, they are the spirits of Diuels, working false and fained miracles, and with great efficacy of error, deluding and deceiuing the simple and blind multitude. We see then, that the Holy Ghost in all this description, doth plainely note out the Iesuites and Seminary Priests. For to whom can these things heere spoken of agree, but onely to them? And doe not we which liue in these dayes, sensibly see and discerne the fulfilling of all these things? Surely we can not but see and feele them, vnlesse we be wilfully blind, and doe of purpose blindfold and hoodwinke our selues. But the holy Ghost goeth yet further, and doth more fully, and as it were demonstratiuely point them out vnto vs, describing them by the office, which is, *to goe vnto the Kings of the earth, and of the whole world to gather them to the battell of that great day of God Almighty.* Who is ignorant that the Iesuites and Seminary Priests are sent out to all Kings and Nobles of the whole world, that fauor them and their proceedings? Are they not croking

The holy Ghost calleth the Iesuites the spirits of diuels, Ch. 16. 14

Ver. 14

croking in corners, thicke and threefold in all parts of this land? Are they not practising of treacheries and treasons against our most gracious King and the whole state? are they not plotting the destruction and subuersion of this Church and Common-wealth? Nay, as the holy Ghost saith, the chiefe end of their comming abroad is to solicite and gather the Kings of the earth vnto battell against God, against Christ, and against all true professors of Religion. The battell betwixt them is here called, *The battell of the great day of God Almighty*, that is, that battell, wherein the Almighty God will haue the day, and goe away with the victory. For it followeth, that the Iesuites and Seminary Priests did preuaile with the seduced Kings of the earth so farre; as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to say, a place where they shall bee destroyed, and that which such a horrible slaughter, that the place shall take a name thereof. For it was an vsuall thing among the Hebrewes, to call the place where any famous thing fell out by a name which did report the same to all posterity, as *Kibroth Hataauah*, the graues of Concupiscence; *Hamon Gog*, the multitude of *Gog*; and diuers such like. And so here

The Iesuites by their crafty perswasions shal bring the popish kings and their armies to a place where they shall bee destroyed. Num. 11. Ezec. 39.

heere *Armageddon*, the destruction of an army, because the Kings of the earth, and their armies which shall fight against the Church at the instigation of the Iesuites, shall come to a place, where they shall haue a notable ouerthrow. This word *Armageddon*, may fitly bee deriued of two Hebrew words, that is to say, *Cherem*, which signifieth destruction, and *Geduḏh*, which signifieth any army; that is, the destruction of an army; or as some say, and that very iudicially, it may come of *Gnarmah Gidnon*, which signifieth the subtilty of destruction; because the blind Kings and Nobles of the earth shall by the subtilty and crafty perswasions of the Iesuites and Seminary Priests, be intised to fight against the Protestants, in a place where they shall haue a famous foyle. Some deriue *Armageddon* of *Har*, which in Hebrew signifieth a Mountaine, and *Megiddo*, which is the place where the godly King *Iosias* was slaine: and so this place should be called *Armageddon*, the Mountaine of *Megiddo*, for the slaughter of Kings that shall bee there. To the which the Zac.12.11 Prophet *Zacharie* alludeth, saying: *In that day there shall bee a great mourning in Ierusalem, as the mourning of Hadadrimmon,*

in

in the valley of Megiddo. Well, we doe ſee that all theſe ſignifications and deriuations of *Armageddon*, come to one thing in effect; which is, that the great armies which aſſemble themſelues in battaile againſt the Lord, ſhall be deſtroyed: and therefore it is not much materiall to diſpute, which is the more likely ſignification of the word. But this let vs obſerue for our comfort, that when ſoeuer we ſhall ſee the Kings and Captaines, Nobles and Potentates of the earth, being ſolicited by the Ieſuits, Prieſts, and the falſe prophet, to leuy great armies, and make great powers to fight againſt the Goſpel, and the true profeſſours thereof, for the maintenance of great *Babylon*, they ſhall not preuaile, but be vtterly ouerthrowne and deſtroyed. As in part wee ſee fulfilled in the yeere of our Lord, 1588. when the great and inuincible Armado of the Spaniards, as they thought, which was long in preparing againſt vs, and at laſt, by the inſtigation of the Ieſuits, brought vpon vs, came to *Armageddon*, as wee know, GOD bee praiſed. And in all time to come, in the like caſe, let them looke for the like ſucceſſe. Well, now to grow to ſome concluſion of this point; wee doe plainely ſee that *Rome* falleth,

falleth, their kingdome waxeth darke, their Euphrates drieth vp, they espye it. The Dragon, the Beast, and the false prophet send out their frogges into all countries and Kingdomes, hoping to preuent it by the helpe of the Kings of the earth, and especially, the King of *Spaine:* but alasse all in vaine: for they must come to *Armageddon*, when they haue done all that they can. For God fighteth from Heauen against them, God bringeth them downe, and no power of man is able to vphold them.

But now let vs proceed to prooue the third maine point; which is, that *Rome* shall fall finally, and come to vtter desolation. For all sound Diuines are perswaded of the fall of *Babylon*, and doe grant that it falleth, and is in falling: but all are not so thorowly perswaded of the finall fall thereof in this life. Therefore now I will prooue by manifest Scripture, that *Rome* shall fall for adoo. First, if the things be deeply considered and narrowly looked into, which Saint *Iohn* saith shall fall out vpon the powring forth of the seuenth Viall of Gods wrath, by the seuenth Angel, they doe fully portend a deadly downefall, and vtter ouerthrow of *Rome*. For the seuenth Viall is not powred

Rome shall fall finally.

powred vpon the earth, or ſea, or fountaines of waters, or on the Sunne, as the firſt foure vials were, which ſignified ſome particular iudgement; but it was powred foorth into the very ayre, which ſignifieth the vniuerſality of it, and containeth the moſt generall and moſt grieuous iudgement, and vengeance of Almighty GOD, vpon the whole body of the kingdome of Antichriſt, a little before the laſt day. Ch. 16. 17

The text ſaith, that vpon the powring foorth of this viall, *there was a loud voyce heard out of the Temple of Heauen from the Throne*: that is, from the very preſence of God, ſaying: *It is done.* It is diſpatched. The vtter ouerthrow of *Rome* is fully concluded of, and all things finiſhed which belong to the powring forth of the ſeuen vials, which containe the ſeuen laſt plagues, wherein the whole wrath of God is fulfilled, as appeareth ch. 15. as before it is ſaid, *Babylon is falne*, becauſe it ſhould certainely fall: So heere God himſelfe ſaith, *It is done*, becauſe it ſhall certainly be done. For whatſoeuer God hath determined to be done, is as it were already done, becauſe it ſhall moſt certainly be effected. Sith then the Lord hath pronounced this of *Rome*, there remaineth nothing but a daily Verſe 17. Cha. 15. Verſ. 1.

daily accomplishment of it: and let all the Papists know for a certainty, that they must goe to their geare, they must come to their paiment, there is no way of euasion.

For hath the Lord spoken it, and shall it not come to passe? Now vpon this that God saith, *It is done*, followeth presently, that there *were voyces, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.* What is meant by thunderings, lightnings, and earthquakes, in this Booke, I haue before shewed: to wit, commotions, seditions, tumults, vprores, and alterations of States, Kingdomes, and Common-wealths: and then the meaning of this place is, that there shall bee horrible shakings, concussions, tumults, and great alteration of State in all the Kingdomes which are subiect to Antichrist, none of them shall escape. For this seuenth Viall of Gods wrath vpon the kingdome of the beast, is compared to a most horrible and blustering tempest, raised vp in the whole aire, that is, in all places of Antichrists dominions. And it is specially to be noted, as a thing of great moment, that the holy Ghost saith, *there was neuer such an earth-quake as this, since the world be-*

Ch.15.18.

Cha.6.12.

beganne, and since men were vpon the earth. For assuredly, so soone as the seuenth Angel powred forth his Viall, the kingdome of Popery shall goe downe amaine, which shall not bee long before the end of the world, as all circumstances heere doe shew. After all this, Saint *Iohn* telleth vs the effect of this thundering, lightning, and extraordinary earthquake; which is, *that the great city was diuided into three parts*; that is, there shall bee a most horrible rent and diuision in the city of *Rome*, and throughout all the Popes dominions. Ch. 16. 19

What this rent and diuision is, and how it shall bee, I cannot determine, being a thing to come, as all the rest comprehended vnder the powring foorth of the seuenth Viall. But this I am sure of, that *Rome* shall goe downe; and there shall bee such tumults, vprores, rents, diuisions, disputations, and concussions in *Rome*, and throughout all the Romish iurisdiction, as neuer was heard of, nor read of, since the world beganne. For Saint *Iohn* addeth, that *Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath:* That is, God doth now at length call to mind all the wrongs done to his people, and Ver. 19.

all

all the righteous blood shed, for the space of seuen or eight hundred yeeres, by the whore of *Babylon*, that he may be fully reuenged, and execute the fierceneſſe of his wrath both vpon her, and her whole kingdome: yea, and that in ſuch terrible and wrathfull manner, that there ſhall bee no place of refuge, no place to flye into for ſuccour For Saint *Iohn* ſaith, *Euery Ile fled away, and the mountaines were not found:* Meaning, that the Papiſts in that day ſhall haue neither mountaine nor Iland to flye vnto.

Verſe 20.

And laſt of all, the holy Ghoſt ſaith, that *there fell a great haile like talents out of heauen vpon the Idolaters: inſomuch, that they blaſphemed God, becauſe of the plague of the haile. For the plague thereof was exceeding great.* A talent was about the weight of threeſcore pound, as ſome write. Then it followeth, that this haile of Gods wrath vpon the Papiſts, ſhall be moſt terrible and feareſull, and beate them all downe to the ground, as it were an haile of milſtones, or Plough-irons. Now when this Haile of talents commeth, as aſſuredly come it ſhall, then ſhall the kingdome of Popery bee beaten to duſt and powder: and therefore no maruell though the Idolaters, ſeeing all this, be in a moſt horrible

Ch. 16. 21.

rible rage, and blaſpheme GOD, as Saint *Iohn* ſaith, becauſe of this exceeding and moſt extraordinary plague, which ſhall then come vpon them. But now to conclude and winde vp all together: For as much as this laſt viall is powred into the ayre (GOD ſaith, *It is done*) an extraordinary earthquake followeth; the great City of *Rome* is rent; *Babylon* called into queſtion; and fearefull haileſtones of wrath powred downe vpon the Idolaters: I doe conclude, that *Rome* ſhall fall finally, and come to vtter deſtruction in this life. Verſ. 21.

Now let vs proceede to further proofe. In the eighteenth chapter of this booke, the whore of *Babylon* ſaith in heart: *I ſit, being a Queene, and am no widdow, and ſhall ſee no ſorrow. Therefore ſhall her plagues come at one day, death, and ſorrow, and famine: and ſhe ſhall be burnt with fire. For that God which condemneth her, is a ſtrong Lord.* Cha. 18. 8,9. Iſa. 47.

Firſt, here *Rome* is deſcribed, as ſhe was in the height and top of her pride and ſecurity, when ſhe held the dominion of the Kings of the earth, and boaſted that ſhe was the head of the Catholique Church, carrying her ſelfe very inſolently aboue all Kings and Emperours, treading vpon their necks, and making

them attend at her gates barefoote in the middeſt of Winter, as the ſtories report. Yea, and that ſhee was no widow; that is, no ſolitary or deſolate perſon, but one that had many louers, which were ſtrong to defend her, ſo as ſhe ſhould feele no want, nor ſee any ſorrow. But the time will come, and draweth on apace, wherein ſhee ſhall bee throughly puniſhed for her haughtineſſe, and intolerable pride and ſecurity. For the holy Ghoſt ſaith, *her plagues ſhall come one day*, that is, ſuddenly, ſhort, and ſpeedily, *euen death, ſorrow, and famine, and ſhe ſhall bee burnt with fire. For that God which condemneth her, is a ſtrong Lord.* If this be not plaine enough to prooue an vtter ouerthrow of *Rome*, I know not what can bee plaine enough. For if death, famine and fire, will not pull her downe, I know not what ſhall pull her downe. But S. *Iohn* ſaith flatly, that God himſelfe who is a ſtrong Lord, will oppoſe himſelfe againſt *Rome*, and condemne her: who can vphold her? Can the King of *Spaine*? can the Cardinalls? can the Emperour? can all the Dukes of *Italy*, and all the Potentates of the earth, that take part with her? No, no, they are all too weake. *For if God take againſt a man,* Iob 23.

who

who can reclaime him, ſaith the Holy Ghoſt? *For he doth whatſoeuer he will*. And againe, *God is wiſe in heart, and mighty in ſtrength, who euer hardened his heart againſt him and proſpered? If God call not backe his anger, the moſt proud hearts are bowed vnder him.* And God ſaith in *Ezec.* 22. *Can thy hands bee ſtrong, or can thy heart endure in the day that I ſhall haue to doe with thee?* Then it followeth, that though *Babylon* ſit as a Queene, and all her louers take part with her, yet becauſe the ſtrong Lord is againſt her, therefore ſhee ſhall come to vtter deſtruction.

Some of good iudgment in the truth, haue gathered from this place, that the very City of *Rome* ſhall be burnt with fire, which aſſuredly may well be. But this I am ſure of, that the phraſe of *burning with fire*, doth in the Prophets alwaies ſignifie an vtter deſtruction and deſolation of a City, or a Kingdome: and therefore it followeth that *Rome* ſhall bee vtterly deſtroyed. Amos 5.6

But behold yet ſtronger, and plainer proofe. For S. *Iohn* ſaith, *a mighty Angel tooke vp a ſtone like a great milſtone, and caſt it into the ſea, ſaying, With ſuch a violence ſhall that great City Babylon be caſt downe, and ſhall be found no more.* All men know, that old Ch. 18.21

lon in Chaldea was destroyed by the *Medes* and *Persians*, long before Saint *Iohn* writ this booke: and therefore that is not heere meant, but the new *Babylon* which is *Rome*, as before hath beene prooued. The phrases of speech, and the signes which the Prophets vsed to declare the destruction and desolation of old *Babylon*, are heere alluded vnto the destruction of *Rome*. For we reade in the Prophecie of *Ieremy*, that the Prophet hauing written in a booke all the euill that should come vpon *Babel*, for holding Gods people so long in most miserable captiuity, said to *Seraiah*, *When thou commest vnto* Babel, *thou shalt read all these words, and when thou hast made an end of reading this booke, thou shalt bind a stone to it, and cast it into the middest of Euphrates, and shalt say: Thus shall* Babel *be drowned, and shall not rise vp from the euill that I will bring vpon her, although they weary themselues.* Now let vs consider how this agreeth with the same which is heere set downe, and we shall finde, that all things are heere set downe, with greater force, to expresse, as it were, a deeper vengeance, and a more heauy (and vnrecouerable destruction.) First, there is a man, heere is a mighty Angell;

Ier. 51. 61

there

there the man taketh vp a ſtone, heere the Angell taketh vp a great ſtone, like a milſtone: there the ſtone is caſt into the riuer, heere into the deepe ſea. All theſe circumſtances being applyed to *Rome*, doe greatly aggrauate the matter, and very plainely ſhew, that it ſhall fall, without all hope of recouery. For the Lord declareth by this forcible ſigne, of caſting a milſtone into the Sea, that the City and Kingdome of Antichriſt ſhall be caſt deepe downe into perdition, and ſhall lye ouerwhelmed, and drowned in the ſame for euer.

Rome ſhal fall without all hope of recouery.

For if old *Babylon* was vtterly deſtroyed, and came to a finall deſolation in this life; much more ſhall *Rome*, as the holy Ghoſt diſputeth. But old *Babylon* came to vtter ruine and deſolation in this life, as both *Iſay* and *Ieremy* doe witneſſe: Therefore new *Babylon*, that is, *Rome*, ſhall come to vtter deſtruction: and as the holy Ghoſt heere ſaith, *ſhall be found no more*, or ſhall fall, without all hope of recouery.

Stories doe report that *Rome* hath beene ſundry times deſtroyed by the Gothes and Vandales, and others: yea, once fired and quite burnt vp, but afterward built and raiſed vp againe by the Emperours: But

heere the Holy Ghost saith expresly, that it shall haue a finall fall, and an vnrecouerable destruction. For can a milstone cast into the bottome of the sea. euer bee got vp againe? No,no, it is impossible. Therefore let the Iesuites, and Seminary Priests doe what they can, they shall neuer set vp *Rome* againe, they shall neuer restore her to her former state and dignity; they shall neuer repaire her credit againe. Let the Pope, and Cardinalls, and the King of *Spaine*, and all the world, and all the Diuels in Hell ioyne together, they shall neuer get vp this milstone out of the bottome of the Sea. For the Angell hath cast it in with such a violence, that no power of man shall euer fetch it out againe.

True it is indeed, that the Iesuites bestirre them, and the Seminary Priests and Papists doe worke apace in all Lands, and aduenture themselues in most desperate manner, to recouer againe the credit of Popery, and to set vp againe the dignitie and the power of the Pop, and the glory of their Church and Citie, and their bold enterprizes doe make many euen to doubt that they will againe one day preuaile. But assuredly we are to make full reckoning, that although heere

heere and there they may ſupport for a time ſome ruinous parts of their rotten frame, yet doe what they can, it ſhall in the end downe vpon their heads, and come to vtter deſolation.

Indeede, *Rome* ſtandeth yet, and Popery is not quite fallen downe. But they are diſcloſed, their credit is cracked, their power decayeth; and ſo this thing is begunne, and the time draweth on when it ſhall bee fully accompliſhed. Hee that had beheld the power, the pompe, the riches, and eſtimation of the Church of *Rome* about ſome foureſcore yeeres paſt, and looketh vpon it now, ſhall ſee a wonderfull alteration. It ſeemed then to be without all danger of ſhaking: for the Emperour and the Kings of the Earth ſtood foorth with all their force and might, power and policy, to vphold it: but God be thanked, wee ſee how it is already come downe, and ſhall come downe euery day more and more, whoſoeuer ſaith nay to it.

But behold, yet more and more plaine proofe for the vtter deſolation of *Rome*. For Saint *Iohn* deſcribeth the eternall deſolation thereof, by deniall of thoſe things which are in cities inhabited; Firſt he ſaith, *there ſhall*

Cha. 18. Verſ. 22. *be nomore any voice of Harpers, Muſicias, Pipers and Trumpeters, heard in* Rome, that is, all muſicke ſhall ſurceaſe, which argueth an vtter deſolation. For what inhabited cities are without muſicke?

Secondly, hee ſaith, *there ſhall be no craftsman of what trade ſoeuer found in* Rome, which argueth an vtter deſolation. For what flouriſhing City is without artificers?

Thirdly, hee ſaith, *no light of a candle ſhall any more ſhine in* Rome, which argueth an vtter deſolation. For what inhabited City is without candles?

Fourthly, hee ſaith, *no ſound of a milſtone ſhall be heard in* Rome, which doth argue an vtter deſolation. For what City is without milles to grinde their corne?

Laſtly, hee ſaith, *the voice of the Bridegroome and of the Bride ſhall be heard no more in* Rome, which argueth an vtter deſolation: for what City is without Bride and Bridegroome? and without marriage for procreation ſake? Then I conclude from all this, that *Rome* ſhall fall finally, and come to vtter deſtruction.

But behold yet more plaine and pregnant proofe, drawne from the pittifull mournings and moſt wofull lamentations of the

Kings

Kings of the earth, the Merchants, and the Mariners, who all doe ioyntly lament and mourne, for the deſtruction and deſolation of *Rome*, crying, *Alas, alas, that great City* Ch.18.10 *Babylon, that mighty City: for in one houre is thy iudgement come: In one houre ſo great riches are come to deſolation, in one houre ſhe is made deſolate.* What can be more plainely and fully ſpoken, to proue an vtter deſolation of *Rome*? What can bee more required then to haue it ſet downe in expreſſe tearmes, as heere we ſee? For now the holy Ghoſt vſeth no figure, no hardneſſe, no circumlocution, no obſcurity: but telleth vs plainely, and thrice for fayling, that, *Babylon*, that is, *Rome*, is made deſolate, is to come to deſolation.

Moreouer it is ſaid that *the Kings, Merchants, and Mariners, ſhall ſtand a farre off for feare of her torment, and they ſhall weepe and waile, when they ſhall ſee the ſmoake of that her burning*, ſignifying that the torment, and plague of *Rome* ſhall be ſo great, that Kings for all their might ſhall not dare to come nigh to reſcue her: no not the King of *Spaine* with all his great might and power, hee ſhall be faine to ſtand a farre off, or rather vtterly to forſake her, weeping, and wayling Vers. 15, 18.

as well as others, for her most fearefull and vnrecouerable destruction.

But wee are to obserue in all this, that the Holy Ghost vseth a figure or kind of speech, which they call a *Prosopopœia* or fayning of a person, whereby the Popish Kings being dead and rotten, are brought in, lamenting, and bewayling the fall of *Babylon*, as if they were aliue againe: or else it may be vnderstood of the Cardinals, and Legates, which are euen as Kings vpon the earth. But it cannot bee vnderstood of Christian Kings, for they shall be the instruments of God to pull downe great *Babylon*, as wee shall heare anon.

Furthermore, let vs consider the causes of this great lamentation, for the deadly downfall of *Babylon*, by the Popish Kings, Merchants, and Mariners. *First, the Kings they* mourne and lament saith Saint *Iohn*, be-
Vers. 19. cause they *had committed fornication with the great whoore of Babylon, and liued in pleasure with her.* That is, they had liued long with her in abominable idolatry, and pleased her that way, and therefore shee gaue them dispensations to liue in wantonnesse, and all carnall pleasures, and euen to doe what they list, spending their dayes in sensuality and

and all kind of fleshly delights.

Secondly, the Merchants doe weepe and waile, because no man buyeth their ware any more. These Merchants are not named, but they may easily be knowne by their wares, which the Holy Ghost describeth, to wit, that they bee the Popish Merchants, the shauen Merchants, who are heere brought in mourning and lamenting for the losse of their gaine. The Monkes, Friers, and Priests, cannot haue that vtterance of their wares, that in times past they haue had; their wares are now out of request: their Markets waxe dead, and they haue cold takings. When these fellowes passe by the great Monasteries and Abbeyes, and see them made ruinous heapes, and withall remember the fat reuenewes, the good Cheere, the pleasure and delight which sometimes they haue had in those places, it cuts their hearts, and maketh them shake their heads at it, saying, *Alas, alas, that great City that was clothed in fine linnen and purple, and scarlet, and gilded with gold, and precious stones, and pearles, for in one houre so great riches are come to desolation.* Marke then, that the ruine of their great City, with all the pompe, pleasure, and riches thereof, is that which doth yet

Ve. 12, 13, 14.

Vers. 16.

yet ſticke in their ſtomackes.

Thirdly, the Mariners doe greatly mourne and lament, for the loſſe of their profit and commoditie. For while *Rome* had dominion ouer the kingdomes, and the Pope ruled ouer all, euen as a God vpon the earth, there was nothing but trudging ouer the ſeas to *Rome* out of all Lands, and againe from thence, there was carrying and recarrying: Inſomuch that multitudes of Mariners, and Shipmaſters were continually ſet on worke, and gained greatly thereby. No maruell then though theſe Mariners are brought in among other friends of *Rome* bewayling her deſtruction, euen with duſt vpon their heads, weeping, and crying, and ſaying, *Alas, alas, that great City, wherein were made rich all that had ſhips on the ſea, by her coſtlineſſe. For in one houre ſhe is made deſolate.* Thus wee ſee how the Kings, and Merchants, and Mariners ſhall bewaile the vtter ruine and great deſolation of *Rome*, for the loſſe of their pleaſure, their gaine, and their profit.

Moreouer, we are to obſerue, that that which is ſpoken by the old Prophers, *Iſay*, and *Ieremiah*, as touching the vtter deſolation of old *Babel*, is applied by Saint *Iohn* to new *Babel*, which is *Rome*. Touching

ching the old Easterne *Babylon*, the Prophet saith thus: Babel, *the glory of Kingdomes, the beauty and pride of the Chaldeans, shall bee as the destruction of God in Sodom and Gomorah. It shall not be inhabited for euer, neither shall the Arabian pitch his tent there, neither shall the shepheards make their folds there. But Ziim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall dance there,* that is, Fairies, Hobgoblins, Night-spirits, and such like, whereby is signified the vtter desolation of old *Babylon* Now S. *Iohn* apply- Ch. 18. 2. eth all this to *Rome*, saying: *Babylon* that *great City is become the habitation of diuels, and the hold of all foule spirits, and a cage of euery vncleane and hatefull birds.* Noting hereby both the filthinesse of *Rome*, and also her vtter desolation. Isa. 19. 13.

But now let vs proceede to our last and greatest argument, to prooue the finall fall, and vtter destruction of *Rome*, and all Romish power and authority. In the 19. chapter of this Propheſie our Lord Iesus is described, *sitting vpon his white horse*, which is the ministery of the Gospell, as hath before bin proued; and is most gloriously brought in by S. *Iohn*, as grand Captaine, and Generall

of

of the field, fighting with all his armie against Antichrist and his Souldiers. Saint *Iohn* giueth him goodly names and titles, calling him the Word of God, the King of Kings, and the Lord of Lords: and saith, that hee hath a name written, that no man knew but himselfe; which is his infinite glory and Maiesty.

Cha. 19. Ver. 12, 13, 14, &c.

And moreouer, that his eyes were as a flame of fire, and on his head many Crownes, and a sharpe Sword in his mouth, and cloathed with his warlike garment dipt in blood, and all his heauenly Souldiers followed him vpon white horses: meaning thereby all Christian Kings, Dukes, Lords, Nobles, Captaines, Preachers, and Professors of true Religion.

This grand Captaine with all these worthy Souldiers, saith Saint *Iohn*, shall muster together, and prepare themselues to fight against the beast, and the false prophet, and all their forces, and at last hee seeth them ioyne battaile. *I saw* (saith Saint *Iohn*) *the Beast and the Kings of the earth, and their armies gathered together to make battell against him that sate vpon the white horse, and against his army.* Now all this is to be vnderstood of the battels betwixt the

Vers. 19.

Papists

Papiſts and the Potentates in theſe laſt dayes. But, may ſome man ſay, Who ſhall haue the victory? What is the ſucceſſe? What was the iſſue? Let vs heare of that. The holy Ghoſt anſwereth, that *the Beaſt and the falſe prophets were taken, foyled, and ouercome*: vſing a warlike phraſe, becauſe in the warres they vſe to take their greateſt Captaines and Commanders aliue, and to put them to their ranſomes. The like vnto this wee haue in the ſeuenth Chapter, where Saint *Iohn* telleth vs, that when the Popiſh Kings and Potentates ſhall make Warre againſt Chriſt and his Goſpel, they ſhall haue the like ſucceſſe vnto this. For ſaith hee, *Theſe haue one minde, and ſhall giue their power and authority vnto the Beaſt, they ſhall fight with the Lambe, and the Lambe ſhall ouercome them: For he is Lord of Lords, and King of Kings.*

The Proteſtants ſhal haue the day.

Cha. 17. Ver. 13. 14

But, may ſome man ſay, When the Leaders and Commanders of the Popiſh armies ſhall bee taken captiue and ſet at their ranſomes, what ſhall become of the inferiour Captaines and Souldiers? The Holy Ghoſt anſwereth, that *the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe*: That is, they were put to the Sword, and all the fowles

fowles were filled full with their flesh. And for this cause Saint *Iohn* saith, that hee saw an Angell stand in the Sunne, who cryed with a
Ch 19.21 loud voice, saying to all the fowles that did flye by the middest of Heauen, Come and gather your selues together vnto the Supper of the great God.

Now to make this plaine. We know, that they which proclaime any matter, seeke some Market crosse, or high place to stand in, where they may be heard: So this Angell, which proclaimeth the victory against Antichrist, before any stroake bee stricken, because of the certainty of it, standeth in the Sunne, as it were in the Theater and middest of the world, as in a place most fit for the purpose, that hee may bee heard throughout all the earth. Now this proclamation is directed to all the fowles of the ayre, to bid them to a supper, which is heere called the supper of the great God. But it may bee demanded, What cheare shall they haue? The holy Ghost answereth, that they shall eate the flesh of Kings, and the flesh of great
Vers. 18. Captaines, and the flesh of mighty men, and the flesh of horses, and of horsemen, and the flesh of all freemen, and bondmen, and of small and great.

This

This we know, that when men are ſlaine in great numbers in the warres, their bodies lie ſcattered, as meate for the Fowles of the Ayre. And therefore here all Fowles are inuited and bidden to a great ſupper, made them by the great God, whoſe hand is in all this; their cheare, and their dainties are reckoned vp to be the fleſh of Kings and Captaines, &c. Now out of this may bee ſtrongly concluded, that hereafter in all time to come, when the Armies of the Pope, which is the Beaſt, the Armies of the King of *Spaine*, who hath giuen his power and authority vnto the beaſt, and is his great vpholder; when the Armies of the Cardinall his great Confederate; when the Armies of the Leaguers, his great adherents; yea when all theſe, and all other Popiſh Armies ſhall ioyne and band themſelnes together againſt the Chriſtian Kings and defenders of the Goſpel: they ſhall haue a notable ouerthrow, inſomuch that their dead carkaſſes ſhall euen couer the earth, and the Fowles of the ayre ſhall come to their great Supper, which the Lord of Hoſtes will make ready for them. For aſſuredly, and out of doubt, they that liue, ſhall ſee the fulfilling of all this, and ſhall ſee the Popiſh Armies goe downe by heapes in all

Countries and Kingdomes, and bee made meat for the fowles of the ayre. For the holy Ghost saith, *They shall come to Armageddon*, that is, the place where their Armies shall be destroyed. And againe, *If any lead into captiuitie, hee shall goe into captiuity. If any kill with a sword, he must be killed with a sword:* For as the Popish forces haue in former time taken captiue the people of God, and cruelly murdered them: so now the time draweth on apace, wherein they themselues shall be taken and put to the sword.

The popish armies shal go downe by heaps. Cha. 16. Verse 6. Cha. 13. Vers. 10.

And therefore now at last I conclude, that *Rome* shall fall finally, and come to vtter destruction in this life. For as *Rome* did rise vp by degrees in this life, so *Rome* shall fall by degrees in this life: As *Rome* grew vp to her full height and highest pitch in this life; so it shall come to her lowest ebbe and greatest declination in this life: I meane, before the comming of Christ vnto iudgement. For the falling downe of haile like talents vpon the Kingdome of the beast, shall be in this life: The extraordinary earthquake vpon the dominions of Antichrist, shall be in this life: The comming of the Popish Armies to *Armageddon*, shall bee in this life: The mourning of the Kings, Merchants, and Mariners for,

Rome shall bee vtterly destroied in this life.

for the ouerthrow of *Babylon*, ſhall be in this life: The great battaile betwixt the beaſt and him that ſitteth vpon the white Horſe, ſhall be in this life, before the day of Iudgement: The powring forth of all the ſeuen vials of Gods wrath vpon the kingdome of the beaſt, ſhall be euen in this life. For it were an abſurd thing to ſay, any of theſe things ſhall be after this life; or to ſay that theſe things ſhall not be till the very comming of Chriſt; for they are all things to be effected here in this earth: and the holy Ghoſt doth deſcribe them as things to be done vpon the face of the earth: for otherwiſe we could haue ſmal comfort in any of theſe things, if they ſhould not be done here in earth, or if they ſhould all be deferred till the very comming of Chriſt, and in the meane time Antichriſt ſhall ſtil preuaile.

But it will be obiected that S. *Paul* ſaith, The Lord ſhall conſume Antichriſt with the ſpirit of his mouth, and aboliſh him with the brightneſſe of his comming: Therefore before his comming he ſhall not be vtterly aboliſhed. True it is indeed, he ſhall not vtterly be cut off in all his members, till the very comming of Chriſt. For there will be ſome Papiſts remaining in all Countries, euen vnto the end: there be ſome, nay, many,

2 Theſ. 2. An obiection anſwered.

many, that will carry the beasts marke euen till the last day. But the holy Ghost in this propheſie ſpeaketh of the reuolting and falling away of Kingdomes and Countries from the Sea of *Rome*; whereby it ſhall come to paſſe, that it ſhall bee exceedingly weakened, and brought ſo low, that the Kings of the earth ſhall eaſily take it; or as the holy Ghoſt ſpeaketh, ſhall eaſily paſſe ouer their Euphrates, being dryed vp, and enter their *Babylon*. But then will ſome man ſay, Shall there be no Pope at all a little before the comming of Chriſt? I anſwer, and not I, but the holy Ghoſt for me. Hee ſhall be a poore Pope, a naked Pope, a deſolate Pope, a Pope whoſe fleſh ſhall be torne, whoſe fleſh ſhall wither, as we ſhall here anon. He ſhall be ſuch a Pope, as *Iſhboſheth* was a King, when *Abner* and all *Iſrael* fell away from him. He ſhall be ſuch a Pope, as the King of *Portugall* is a King.

Cha. 16. Verſ. 26.

Chap. 17. Verſe 16. The Pope ſhall be brought very low, 2 Sam. 3

But it will be obiected, How know you this? Are you a Prophet? can you foretell of things to come? I anſwer, Saint *Iohn* was a Prophet, and indued with a Propheticall Spirit in this matter of his viſions and Reuelations; and I ſpeake no more then Saint *Iohn* hath ſet downe. And therefore I hope

I ſpeake within compaſſe: for I doe but relate Saint *Iohns* words, and explaine them in ſuch meaſure as I am able.

This Propheſie doth plainely declare that *Babylon* ſhall fall; *Rome* ſhall come downe, the Pope ſhall neuer be eſteemed againe. And I doe beleeue it to be ſo: I beleeue God: I beleeue his Word: I beleeue all that is ſpoken in the Scriptures: and I doe indeauour to perſwade others alſo. For ſith the holy Ghoſt hath ſo plainely, and ſo fully foretold it, why ſhould we not beleeue it? Why are we ſo ſlow to beleeue all that is written in the Scriptures? Hath God ſpoken it, and ſhall it not come to paſſe? ſhall any iot of his Word faile? Shall we think he ieſteth with vs, when he doth ſo often and ſo ſeriouſly tell vs of the downefall of *Rome?* Surely, ſurely, the cauſe why men are not fully perſwaded of the finall fall of *Rome*, is, becauſe they doe not diligently peruſe this booke of the Apocalypſe. But let them be ſtudious and diligent in this booke, and they ſhall be out of all doubt, that *Rome* is the great Whore of *Babylon:* that the Pope is Antichriſt, and the Papacy the Beaſt.

But now me thinketh I heare ſome man ſay, How is it like that Popery ſhall fall downe more and more here amongſt vs, ſith

It hath so many friends, backers, and vpholders, and seemeth to gather strength, and make an head againe? I answer, that all is but a lightning before death. I answer, that all is but the stopping of a water-brooke, or making a damme ouerthwart it, which will cause it to swell more, and to breake ouer with great violence. I answer that all is no more then is foretold, that the Iesuites shall come forth like Frogges out of their puddles, and Marish grounds, and keepe a croaking for a time, till they haue croaked their owne destruction and many others. For they shall neuer set Popery here in England, to stand and continue, doe what they can. I must needes confesse, that our sinnes beeing so horrible and outragious, as they are, and being growne to such an height, and ripenesse, doe deserue some fearefull vengeance, and that God hath a iust controuersie against vs, as sometimes he had against *Israel*, because *there was no mercy, nor truth, nor knowledge of God in the land: but swearing, lying, killing, stealing, and whoring, and bloud toucheth bloud, and therefore saith GOD, The land shall mourne, &c.* But yet I hope for his couenant sake, for his great mercies sake, for his names sake, for his glory sake,

Hosea 4.

ſake, and for his Churches ſake, he will be gracious and fauourable vnto vs, and not bring vpon vs that vengeance which our ſinnes haue deſerued, or at leaſtwiſe though he correct vs, as indeed he hath iuſt cauſe, and we may iuſtly feare it; yet he will doe it in mercy, for our amendment, and not in wrath to our deſtruction, as he ſaith by his Prophet: *I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* But howſoeuer it ſhall pleaſe the moſt wiſe GOD to deale with vs, yet this I ſay, and am perſwaded of, that Popery ſhall neuer be eſtabliſhed againe in this Kingdome: my reaſon is, becauſe the euerlaſting Goſpell carried abroad by the Angel that flyeth in the middeſt of Heauen, ſhall ſpread ſtill more and more throughout all the Kingdomes of *Europe*, as appeareth, Chapter 14. verſe 6. for otherwiſe how ſhall *Rome* fall? How ſhall the Iewes euer bee conuerted? How ſhall fire come downe from Heauen, and deuoure both *Gog*, and *Magog*, as the holy Ghoſt foretelleth ſhall come to paſſe; and as we ſhall heare more anon? Moreouer Saint *Iohn* telleth vs plainely: that *in theſe laſt daies, the Goſpell ſhall be preached to many people, and Nations,*

Ier. 30. 11. Ier. 46. 28. Ier. 10. 24. Ro. 11. 24. Cha. 29. Apo. 10. 1.

and tongues, and to many Kings. And further he saith, that in this age wherein we liue, many shall renounce idolatry, *Repent and giue Glory to the God of Heauen.* But some man may say, How prooue you that this Kingdome is one of them which S. *Iohn* speaketh of, and which he meaneth, wherein the Gospell shall bee preached vnto the end of the world? I answer, that it is prooued out of the 17. chapter of this propheſie, where the holy Ghost telleth vs flatly, that those ten Kingdomes of *Europe*, which had a long time been

Ch.19.13. *the ten hornes and strength of the beast, and being of one minde, had giuen their power and authority vnto the beast, should now in these last dayes rise vp against the Whore of Babylon, make*

Verse 16. *Warre against her, hate her and make her desolate.*

But this Kingdome is one of those tenne hornes, and one of those tenne Kingdomes, which a long time had giuen her power and authority to the Beast. Therefore as this Kingdome hath happily begun to hate the Whore, and to make her desolate and naked: so vndoubtedly she shall continue vnto the end of the world. * For if this Kingdome, and other Kingdomes which now hate the Whore, doe not continue, how shall shee

* Englād and other Kingdomes which haue forsaken the beast, shal so continue vnto the end of the world.

be

be made desolate and naked, &c? Then it should seeme, the beast shall reuiue and recouer himselfe againe, and so S. *Iohn* shall bee found a false prophet. But *God is true, and all men are lyers:* and Saint *Iohn* shall bee found a true Prophet: and therefore these Kingdomes of *Europe* which haue begun to hate the Whore, shall continue, and neuer giue her ouer, till (as the holy Ghost saith) *they haue eaten her flesh, and burnt her with fire:* that is, till they haue vtterly deuoured her. But here it will be obiected, that in the latter dayes iniquity shall haue the vpper hand. I answer first, that I finde no such place of Scripture. But this I find, that our Lord Iesus foretelleth his Disciples, that very shortly after his death and resurrection, many seducers and false teachers should arise, which should deceiue many, and draw them away from the loue of the Gospell: and saith he, *because iniquity shall be increased, the loue of many shall be cold.* Mat. 24. 12. But this speech of our Sauiour, doth not properly concerne our times. But yet it must needs be granted, that the wicked shall waxe worse and worse, and the world shall not amend, but still bee worse and worse, and grow to a greater height and ripenesse of sinne, as appeareth in this Cha. 14. Ver. 1. 14. and 18.

this Propheſie. Yet for all this we muſt note withall, that the manner of true beleeuers in thoſe laſt dayes, ſhall be very many, as this booke doth alſo teach. But it may be obiected, How can this geare ſtand together, that in the laſt dayes there ſhall bee multitudes and millions of reprobates, and moſt wicked and abominable perſons, and yet withall, a great increaſe of true beleeuers? I anſwer, that the world will be alwayes like it ſelfe, impious, and vnbeleeuing. But the Church ſhall purely worſhip God, and that with daily increaſing euen vnto the end. But now mee thinketh I heare ſome man ſay, What likelyhood is there of all this which you write touching the ouerthrow of *Rome*? Doe we not ſee, that *Rome* is yet ſtrong? Doth not *Italy*, *Spaine*, the greateſt part of *France*, and *Netherland*, and *Germany*, ſtand for her defence? Hath not the Whore ſtill many and great bearers, and vpholders? what likelihood is there then, that euer ſhe ſhall be brought ſo low as you ſpeake of? I anſwer, that in this caſe we muſt not aske this queſtion, What likelihood? We muſt not conſult with fleſh and blood. Wee muſt not take counſell of humane reaſon. For God is maruellous in his deuices, and when he hath

Chap. 11. Ver. 1. Ver. 11. Verſe 13.

We may not ſay, What likelihood is there of this?

once

once decreed and determined of any future euent, he will compaſſe it by meanes far ſurpaſſing all humane reach and capacity: yea, by ſuch plots and deuices, as mans wit could neuer haue once dreamed of. For he hath all meanes in Heauen and Earth in his hands, and is admirable in all his proceedings: and therefore we may not aske this queſtion, What likelihood, or how can it be, or how can it poſſibly come to paſſe? What likelyhood was there an hundred yeeres paſt, when *Rome* was in her delight, and all the Kingdomes of *Europe* ſtood for her, that euer ſhee ſhould haue beene forſaken of ſo many of her old friends, as at this day ſhe is? What likelihood was there, that when the Pope could command the Emperour, and all the Kings of *Europe*, and their Kingdomes, that euer hee ſhould haue beene brought ſo low as at this day he is, God be thanked? What likelihood was there that euer poore *Martin Luther* ſhould ſtand out with the euerlaſting Goſpel in his mouth againſt the Pope, Emperour, and as it were the whole world, and yet dye in his bed in a good old age? What likelihood was there that King *Henry* the eight, of famous memory, ſhould renounce *Rome*, oppoſe himſelfe againſt

gainſt the Pope, and ſuppreſſe the Abbies, Priories, and Monaſteries in this Kingdome, and take their lands and liuings into his owne hands? Therefore I conclude, that when God hath decreed the vtter ouerthrow of *Rome*, we muſt not aske this queſtion, How can it be? Or which way ſhall it be brought about? For the Scriptures doe teach, that God in all ages, hath done the greateſt exploits, either by himſelfe alone without meanes, or elſe by weake meanes, or contrary to all meanes.

2 Chr. 20. *By himſelfe without meanes, hee ouerthrew the Moabites, Ammonites, and them of Mount Seir, which made Warre againſt good King Iehoſaphat.*

Exod. 14. *By himſelfe he deſtroyed Pharaoh, and his Army in the red Sea.*

Ioſh. 6. *By himſelfe he ouerthrew Iericho, that great city.*

2 Kin. 19. *By himſelfe he ſlew the huge Army of the Aſſyrians, that made Warre againſt Ezekias.*

1 Chr. 14. *By himſelfe hee ſmote the great and dreadfull Army of the Ethiopians before Aſa, and before Iudah.*

2 King. 6. *By himſelfe he ſmote the Syrians, which beſieged Dothan the City where the Prophet Eliſha was.*

Iudg 7. *By weake meanes hee ouerthrew the innumerable*

merable army of the Midianites, euen by Gedeons three hundred.

By weake meanes he slew a Garrison of the Philistims, euen by Ionathan and his Armourbearer. 1 Sam. 14.

By weake meanes he ouerthrew the Kings of Sodom and thereabouts, euen by Abraham, and his family. Gen. 14.

He ouerthrew Goliah by Dauid: Sisera by Iael: Abimelech by a woman. 1 Sam. 17. Iudg. 4. Iudg. 6.

Contrary to meanes, he saued the three children from burning, being in the fire. Dan. 3.

Contrary to meanes, he saued Ionas from drowning, being cast into the Sea. Ionas 2.

Contrary to meanes, he preserued Daniel from deuouring, being cast into the Lions den. Dan. 6.

Contrary to meanes, he kept the Israelites from drowning, being in the bottome of the Sea. Exod. 14.

Contrary to meanes and to all expectation, hee caused the Sunne to stand still at noone day, whilest he ouerthrew the fiue Kings of Canaan by Ioshuah. Ios. 10.

Therefore I conclude, that forasmuch as God in all Ages hath effected the most strange and admirable things, either by himselfe without meanes, or by very weak means, or contrary to all meanes; therefore it is in vaine to aske this question, How or by what meanes The vtter ouerthrow of Rome cō-cluded of.

meanes shall *Rome* be destroyed? For it is enough for vs to know that it shall be destroyed, and come to vtter desolation. And in my iudgement the holy Ghost hath so often, and plainely affirmed this, that no man should any more make any doubt of it, or once call it into question. For what can be more plaine, then to say? *Rome is fallen. Rome*
Apo. 14 8. *shall fall. Great hailestones like talents shall*
Apo. 16.2. *fall vpon it. It shall goe to perdition. It shall*
Apo. 17.8. *fall to destruction. It shall bee cast downe like*
Apo. 17.11 *a great Milstone into the bottome of the Sea. It*
Apo. 18.21 *shall be burnt with fire. It shall bee made deso-*
Apo. 18.8. *late and naked. It shall be without Inhabitants.*
Apo. 17.16
Apo. 18.22 All the Popish sort both high and low, *shall*
Apoc. 18.9 *with great mourning and lamentation bewayle*
Apo 16.15 *the desolation thereof. Their Armies shall come to* Armageddon. *The Beast and the*
Apo. 17.28 *false prophet shall be taken, and their Captaines and Souldiers slaine by infinite heapes, and their carkasses made meat for the fowles of the Ayre.* If all this be not plaine enough, I cannot tell what can be plaine enough. True it is indeed, the holy Ghost doth not name *Rome*, but it is apparent by the circumstances, that all these places must needs be vnderstood of *Rome*, of Romish power, and of the Romish Armies. For there can be no other sound sense giuen

of

of them, as all diuine writers and interpreters doe affirme, both new and old. And therefore I conclude, that Saint *Iohn* in this Propheſie could not ſpeake more plainely, except he ſhould haue named *Rome*. For he nameth *Babylon*. He nameth *the great Citie, which then raigned ouer the Kings of the earth*. He nameth *the Citie ſituate vpon ſeuen hills*. He nameth *the Citie which had ſeuen ſeuerall gouernments*. And therefore out of all doubt hee meaneth *Rome*. Well then, ſith it is ſo, that *Rome* and all Romiſh power and authority ſhall fall flat downe, and come to vtter deſtruction and deſolation in this life, let all men take heed how they ioyne with *Rome*, how they ioyne with the Romiſh Church, and how they receiue the Beaſts marke: for aſſuredly they ſhall all be deſtroyed together, both in this life, and in that which is to come as we ſhall heare by and by.

Let all the wiſemen therefore, and all ſuch as haue any care of their ſaluation, follow the wholeſome counſell and aduice of the holy Ghoſt, which ſaith, *Goe out of her, my people, that ye be not partakers of her ſins, and that yee receiue not of her plagues: for her ſins are come vp to Heauen, and God hath remembred her iniquities.* Our only wiſdome then wil be to ſepa- Apo. 18. 4, 5.

rate

our ſelues from the Whore of *Babylon*, that is, from the Church of *Rome*, and to ioyne our ſelues with all ſpeed to the Church of God, that is, the Church of the Proteſtants, for this ſhall ſtand and flouriſh, the other ſhall fall downe and periſh.

Gods people are to reioyce in the ouerthrow of Rome.

But what then, ſhall we be ſorry for the fal of *Babylon*, and the ruine of *Rome*? No, no. The holy Ghoſt counſelleth vs greatly to reioyce in her deſtruction and ouerthrow, ſaying, *O Heauens, reioyce ouer her, and yee holy Apoſtles and Prophets, becauſe God hath giuen your iudgement on her.* We are therefore to be ſo farre from mourning and lamenting for the deſolation of *Rome*, the Kings, Merchants, Mariners, and other her friends, as that it ought to be the very ioy and reioycing of our hearts. For S. *Iohn* ſaith, that not onely the holy Angels, Prophets, Apoſtles, and Martyrs ſhall reioyce at the deſtruction of *Rome*: but alſo all the Saints, and the whole body of the Church. And therefore he ſaith, that after the vtter ouerthrow of *Rome*; *Hee heard a great voice of a great multitude in Heauen, ſaying, Halleluiah, that is, praiſe yee the Lord, for hee hath condemned the great Whore, which did corrupt the earth with her fornication, and hath auen-*

Apo.18.20

Apo.19.1,2.

ged

ged the blood of his ſeruants ſhed by her hand. And againe, ſaith Saint *Iohn*, they ſaid, *Halle-lu-jah, Halle-lu-jah, Halle-lu-jah*, thrice together, thereby expreſsing the great ioy and thankeſgiuing, for the deſtruction and ouerthrow of the great Whore: & euen ſo ought all that loue God, that loue the Church, and that loue the Truth, greatly to reioyce in the deſtruction of *Rome*, becauſe this monſter ſhall no longer oppreſſe the *Iſrael* of God. And ſure it is, that the more zealous and godly that a man is, the more he will reioyce at the deſtruction of Popery: For a man cannot loue God and his Church, that doth not laugh in the deſtruction of that Antichriſtian and bloody Kingdome. Let no man here ſay, this is cruelty: this is want of charity: and want of pitty, to laugh in the deſtruction of any, or to reioyce at other mens harmes. But the moſt wiſe God ſaith, *Reward her euen as ſhe rewarded you, and giue her double, according to her workes, and in the cup that ſhe hath filled to you, fill her the double. In as much as ſhe glorified her ſelfe, and liued in pleaſure, ſo much giue yee to her torment and ſorrow.* And therefore I affirme, that no man ought to bee mooued with any compaſſion or pitty, for the ouerthrow of Apo.18.6.

Rome. But herein that saying of the Prophet
Psal. 137. is true: *Blessed is hee that taketh and dasheth her children against the stone*: And againe:
Ier. 50. 14. *Bend thy bow, shoote at her, spare no Arrowes. For she hath sinned against the Lord*. Moreouer we are to obserue, that forasmuch as the Lord willeth and commandeth all men to reward *Rome*, as she hath rewarded vs, and to giue her double according to her workes, therefore we ought euery one of vs, as much as in him lyeth, and as his Calling will beare, to doe his vttermost to pull downe *Rome*, the Magistrate by the Sword, the Minister by the Word, and the people by their prayers. For euen Christian Kings and Princes, and all the Nobles of the earth must not bee negligent to fight against *Rome*. For heerein
Ier. 48. 10. that saying is true; *Cursed is he that doth the worke of the Lord negligently, and cursed is hee that keepeth backe his sword from blood*. For this cause, I do vpon my knees, night and day, most humbly and instantly intreat the God of Heauen, that as he hath put into the heart of our most gracious and excellent King, to hate the Whoore of *Babylon*, and to bee his greatest instrument in the whole world, for the weakning and ouerturning of *Rome*, and defence of his most glorious

Gospell

Goſpell (which is his Crowne and glory in all the Churches, and his great renowne in all Chriſtian Kingdomes) ſo hee may conſtantly continue, and neuer ceaſe drawing out the ſword of Iuſtice, till hee haue vtterly rooted out of his Dominions, all the curſed crue of Popiſh Iebuſites, and all ſuch as haue receiued the Beaſts marke, and eſpecially the Ieſuites and Seminary Prieſts, which are the Diuells Brokers, the Popes agents, and the King of *Spaines* Factors in all Kingdomes. Heere alſo I doe moſt humbly euen vpon my knees, with dropping eyes, yea, if it were poſſible with teares of blood, beſeech and intreat the Learned and Reuerend Fathers of our Church, that they would bend all their power and authoritie, with all their might and maine againſt the *Romiſh* Strumpet, and the rather becauſe in theſe dayes ſhe ſeemeth to make a head againe, hauing ſo many and great fauourers, that ſhee and her complices dare perke with their nebs, and very boldly and confidently prate of a toleration.

Heere alſo I doe moſt humbly and carneſtly intreate all my learned and godly brethren, the Miniſters and Preachers of this Church of *England*, that in all their

publike teachings, and priuate proceedings, they would make ſtrong oppoſition againſt *Rome*, and *Romiſh* Religion. And I beſeech the God of gods, that wee may all ioyne together, with vnited forces, to march on valiantly againſt the armies of Antichriſt, and to ſpread the euerlaſting Goſpell farre and neere, to the vtter ouerturning and beating downe of this Weſterne *Babylon*, and that howſoeuer wee may amongſt our ſelues differ in iudgement in ſome things, yet that there might bee no breach of loue or alienation of affection amongſt vs, but that wee may all goe together hand in hand, and arme in arme, to preach Gods euerlaſting truth, and to ſet our ſelues againſt the common adverſaries. For if that we will not ſet our ſelues againſt them, yet they will be ſure to ſet themſelues againſt vs. And thus much concerning the third maine point, which is the finall fall and deſtruction of *Rome*, euen in this world.

Now it followeth to ſpeake of the fourth maine point; which is, by whom, and when *Rome* ſhall bee ouerthrowne. But for the better vnderſtanding of this point, concerning the perſons that ſhall ouerthrow *Rome*, wee are to obſerue, that Saint *Iohn* deſcribeth

beth the Whoore of *Babylon*, *ſitting vpon a ſcarlet coloured Beaſt, hauing ſeuen heads, and tenne hornes*, whereby is meant the *Roman* Monarchy, as hath beene ſhewed before. After this the Angell expoundeth vnto *Iohn*, what the heads and hornes of the Beaſt meane, and ſaith, *that the ten hornes are tenne Kings, or ten Kingdomes, which yet haue not receiued a kingdome, but ſhall receiue power as Kings at an houre with the Beaſt.* Apo. 17. 4. Verſ. 12.

The ſence is, that theſe tenne Kingdomes had not receiued ſuch power and authority vnder the Emperours, as they ſhould vnder the Popes, for there was great difference in theſe kingdomes vnder the Popes, from that which they had beene vnder the Emperours. For they receiued farre greater power, and they carried another minde toward the Papacy, then the Nations did before toward the Empire: for they did ſubmit themſelues to the Papacy for conſcience, and loue, euen as to the holy Church, which they neuer did to the Empire.

And this is the reaſon; why the Holy Ghoſt ſaith, *They had not receiued a Kingdome, but ſhould receiue power as Kings, at one houre with the Beaſt.* Which is not to be vnderſtood ſimply, but after a ſort, for

they had receiued Kingdomes vnder the Emperors, but not in such sort as afterward they did vnder the Popes. For the *Roman* Monarchy vnder the dominion of the Popes, was in his greatest height and altitude, and the Kings of *Europe* grew vp together with the Papacy in power, might and Dominion.

Ch.17.13 And Saint *Iohn* addeth, that *these tenne Kings or Kingdomes were all of one minde, and did giue their power and authority vnto the Beast*, that is, they did with might and maine labour to vphold the *Babylonicall* Strumpet. But the Angell telleth *Iohn* flatly, that the ten hornes, that is, the ten kingdomes of the Empire, which before had giuen their names, their power, and authority to the Beast, to vphold her and defend her, should now in these last dayes all change their mindes and turne against her. For saith the

Ch.17.36 Angell to *Iohn*, *The tenne hornes which thou sawest vpon the Beast, are they that shall hate the Whore, and make her desolate, and naked, and shall eate her flesh, and burne her with fire.*

Heere then it doth plainely appeare, who they bee that shall ouerthrow *Rome*, and by whom it shall be destroyed: To wit, by the tenne Kings of *Europe*, or Kingdomes of *Europe*, which some very learned

ned doe reckon vp to be these, *England*, *Scotland*, *Germany*, *France*, *Spaine*, *Denmarke*, *Sweueland*, *Poland*, *Russia*, and *Hungary*.

* Saint *Iohns* words are plaine, that these kingdomes which tooke part with the beast, shall take against her, and pull her downe. But wee know, that all the Kingdomes of *Europe* did take part with her, therefore it followeth that all the Kingdomes of *Europe* shall take against her. And therefore it is very probable, that in time, a *France*, *Spaine*, and *Italy* shall turne against the Beast. We know that the rest of the kingdomes are already turned against the Beast, and the Beast hath lost seuen of his hornes, the eighth, which is *France*, beginneth to be somewhat loose, and to shake a little, which if it fall off, the rest will follow after apace. The reason why the kingdomes, which were subiect to the *Roman* Empire, are compared to hornes, is, because that as hornes are the strength and defence of a Beast, wherewith also he pusheth downe other creatures, so the strength and defence of the *Roman* Empire, and the Papacy, was in the Kingdomes which were subiect vnto them, and tooke part with them, whereby also they did mightily push at other Nations and Kingdomes.

* If the holy Ghost by the ten hornes doe not meane a definite number, that is, iust ten: yet assuredly he meaneth all the kingdõs of *Europe*, & whatsoeuer els did once vphold the Beast.

a It is probable that *France*, *Spaine*, & *Italy*, shal forsake the Whoore.

Moreouer we are to obserue, that whereas Saint *Iohn* saith, the same hornes which did vphold and defend the Whoore, shall pull her downe, it is not to bee vnderstood of the same men, but of their successors in the same kingdomes. For the Kings of *England*, *Scotland*, *Denmarke*, *Polonia*, and other Countries, which gaue their power and authoritie vnto the Beast, are dead and gone. If wee respect the persons of men, and those which succeede them now in these kingdomes, and pull downe the Whoore, are other persons; but because they succeede and goueme in these Kingdomes, they are said to be those tenne hornes of the Beast. Then thus it is, these tenne Kings which now hate the Harlot, are called the tenne hornes of the Beast, not because they bee any defence and strength vnto him, but because they sit vpon the same thrones of their Aunceſtours, which did vphold and maintaine him. But this one thing is very cleere and apparant, out of the interpretation of the Angell, that the same kingdomes which haue maintained Popery, shall put it downe, as wee see already fulfilled in *England*, *Scotland*, *Denmarke*, and the rest which haue embraced the Gospell. And it is very likely that the other

King-

Kingdomes which as yet haue not imbraced the Goſpell, ſhall in Gods good time imbrace it. For this ſeemeth vnto mee, to be a very good argument, taken from the words of the interpreting Angell. Thoſe ten Kingdomes which haue vpheld *Rome*, ſhall pull downe *Rome*: but *France*, *Spaine*, and *Italy*, haue vpheld and doe vphold *Rome*. Therefore *France*, *Spaine*, and *Italy*, ſhall pull downe *Rome*. To this may bee added for confirmation: that *the euerlaſting Goſpell ſhall bee preached in theſe laſt dayes, to euery Nation, and Kindred, and Tongue, and People*. Which I vnderſtand of all the Nations of *Europe*, which were ſubiect to the *Roman* Empire and the Papacy. Apo. 14. 6.

And further that the holy Ghoſt ſaith, that the Preachers of the Goſpell from *Luthers* time, ſhall publiſh Gods truth among People and Nations, and Tongues, and many Kings: which I vnderſtand as before.

I am not ignorant that ſome good Diuines make it doubtfull, whether *Rome* ſhall bee ouerthrowne by the Kings of *Europe* onely, or by the Turke alſo, and the Kings of the Eaſt. For mine owne part, I dare not reſolutely determine of it, beeing a thing to come, but the Euent ſhal declare, and they that liue

liue shall one day see it. It may be the Turke, and the Easterne Princes may haue some hand in this businesse. For the *Roman* Monarchy did stretch farre that way, when it was in his highest eleuation. But that which is alleadged of *the drying vp of the waters of Euphrates, that the way of the Kings of the East might be prepared*: prooueth nothing, because it is an allusion to *Darius* and *Cyrus*, which were Kings of the East, and tooke old *Babylon*, by drying vp the waters of *Euphrates*, and leading ouer their armies, as we haue heard before. I do thus then resolue and conclude, that the Turke and the Easterne Kings may happely haue some stroke in this worke. But it seemeth most probable vnto mee, that the Kings of *Europe* shall be the greatest agents in this action. For the words are plaine, that the Kings of the earth which sometimes were subiect to that monstrous Beast, should now at last shake off the yoke of her seruitude, and withdraw the obedience of their subiects from her, *And should hate and abhorre the Harlot of Rome, and should make her desolate*. By withdrawing their subiects from her obedience, *and naked*, by spoyling her of her Treasures, *and shall eate her flesh, and teare her in pieces* for pure hatred, *and burne*

Apo.16.11.

The Kings of *Europe* shall ouerthrow *Rome*.

Ch.17.v.1.

burne her with fire: that is, bring her to vtter destruction.

So that she which before at her pleasure, might command all Princes to begin Warre, to cease from Warre, to defend her quarrels, and to annoy her enemies, now is glad to flatter a few seduced Princes to take her part, that shee bee not vtterly forsaken of all men wha soeuer. Or else to practise by treason, and treachery, suborning the Iesuites, those Rogues and Vagabonds, to stirre vp tumults among the people, and to trouble godly Estates, and Commonwealths, that despise her Dominion, but assuredly without all hope, euer to recouer her ancient tyranny. But here it may be obiected, that the preaching of the Gospell, is the greatest and strongest meanes to ouerthrow *Babylon.* And therefore how can it be done by the Christian Princes? I answer, that it is true indeed, that of all other meanes, the Gospell is the strongest, but the thing is this. First, the Gospell being set abroach, shall detect and discouer the Whore of *Rome*, and all her abominable doctrine and filthinesse, which the Christian Princes espying, shall renounce her, make war vpon her, and slay in the field thousand thou-

housands of her Souldiers as we heard before. And hitherto concerning the persons that shall ouerthrow *Rome*.

Now it followeth to speake of the time when it shall be destroyed. Which of all the rest is a thing most hard to bee decided. For
Iob 24.1. the holy Ghost saith, *Why should not the times bee hid of the Almighty: So as they which know him, should not foresee the times appoin-*
Dan.12.9. *ted of him?* And againe, *the words are closed and sealed vp, vntill the time determined.* And
Act.1.7. againe, *it is not for you to know the times or the season, which the Father hath put in his owne power.* Yet euen in this point, I will by Gods assistance, set downe so much as is reuealed, and so much as God hath giuen mee to see. First, I doe confesse that God in his Word hath set downe the iust period, and precise determination of all the greatest afflictions and persecutions, that euer came to his Church, before the comming of his Sonne in the flesh, for the comfort thereof, as that of Egypt, after the expiration of foure hundred and thirty yeeres: that of *Babylon*, after the date of seuenty yeeres: that of the
Dan.8. *Medes* and *Persians*, after the determination of an hundred and thirty yeeres: that of *A-*
Dan.11. *lexanders* state, after sixe yeeres: that of *Ma-*

gog

gog and Egypt, after 249. yeeres. So likewise that of Christs death and resurrection, after seuenty seuens, or seuenty weekes, which make 490. yeeres, as the Angell *Gabriel* foretold, vnto the Prophet *Daniel*. But Dan.9.42
concerning the iust period and precise determination of the persecutions of the Church since Christ, by the *Romish* Empire and the Papacy, we finde not the like set downe: and hereof there may bee two reasons yeelded. First, because the Church of the Iewes were not vnder so cleere, and precious promises as we are, therefore it was needefull, for the better strengthening of their hope and comfort in afflictions, that they should know the very time determined: but because the Church of the Christians liueth vnder most cleere and comfortable promises of deliuerance, therefore God according to his deepe wisedome would haue our faith exercised in an assured expectation of the accomplishment thereof, though the precise time be concealed. Another reason may be this: the vtter ouerthrow of *Rome* falleth out to be, but a little before the comming of Christ to iudgement, as appeareth in this Prophesie. Now then if we knew the day or yeere certainely, when *Rome* should fall finally, it would

would giue vs too much light vnto the knowledge of the laſt day, which God in great wiſedome, hath of purpoſe hid from the knowledge of all men, yea, and of Angels. I know right well, that a certaine learned Writer doth preciſely determine the vtter deſtruction of *Rome*, to fall out in the yeere of our Lord 1639. But by the fauour of ſo excellent a man be it ſpoken, I ſee no ſufficient ground thereof. But touching this matter, of the time of *Romes* finall fall, I will deliuer mine opinion, and my reaſons, ſubmitting my ſelfe to the iudgement of the learned: for I would be loath, in this or any other thing to goe beyond my compaſſe, or paſſe the bounds of modeſtie, and humilitie, and therefore doe referre all to be tryed by the ſickle of the Sanctuary.

Napier in Apoc. 14. pag 183.

I doe therefore thus iudge, that the vtter ouerthrow of *Rome* ſhall be in this Age, I meane within the Age of man: my reaſon is this. We of this Age liue vnder the opening of the ſeuenth ſeale, the blowing of the ſixth Trumpet, and the powring foorth of the ſixth Viall. For the firſt it is manifeſt, becauſe the opening of the ſeuenth Seale, containeth all things, that ſhall fallout to the end of the World:

as

as hath beene approoued and ſhewed before. For the blowing of the ſixth Trumpet, that alſo is plaine, becauſe vnder the blowing thereof, the little Booke was opened, and the Goſpell preached, as wee ſee in this age. For the powring downe of the ſixth Viall of Gods wrath, that alſo is moſt cleere, becauſe thereupon the great Riuer *Euphrates* dryeth vp, and the Ieſuites are ſent out, to ſolicit the Kings of the earth to battaile againſt the Church, as wee ſee fulfilled in theſe our daies. Then I reaſon thus, *Rome* muſt fall downe finally, in that age wherein the little Booke is opened, and the euerlaſting Goſpell preached, but in this Age the little Booke is opened, and the euerlaſting Goſpell preached: therefore in this Age, *Rome* muſt fall downe finally. And againe, I reaſon thus: *Rome* muſt fall downe finally in that Age, wherein the Riuer *Euphrates*, that is, the fortification of *Rome* dryeth vp, and the Ieſuites are ſent forth, to ſtop the leake thereof: but all this falleth out in this Age, as wee ſee with our eyes. Therefore in this Age *Rome* ſhall fall downe finally. The reaſon of propoſition is, becauſe in this Age the Popiſh armies ſhall come to *Armageddon*.

Apoc 8.1.

Apo.10.2. Ver.10,11

Apoc. 14. Verſe 6.8

Apo.16.16

It is very probable that *Rome* ſhall fall finally in this Age.

More-

Moreouer, this I say, and not I, but the Lord, when the seuenth Angell bloweth the seuenth Trumpet, then commeth the end of the world: But the sixth Angell hath sounded the sixth Trumpet long agoe, as appeareth by the effects: Therefore it cannot bee long ere the seuenth Angell blow. But *Rome* must fall downe finally, before the seuenth Angell blow, as hath beene shewed before. Therefore the vtter fall of *Rome* cannot bee long deferred.

I doe not determine either of day, moneth, or yeere, because it is not reuealed. But I gesse at an Age, because the holy Ghost pointeth vs vnto an agent.

If any man see further I will easily yeeld vnto him, & thanke God for light.

But all these things I set downe for the comfort of Gods Church, not desiring to vnderstand aboue that which is meete to vnderstand: but to vnderstand according to sobriety.

Now it resteth to speake of the last maine point, which is, the causes of *Romes* vtter ruine and ouerthrow: which first of all are set downe foure seuerall times for failing, to bee because *she made all Nations drunke with the Wine of the wrath of her fornication.*

Cha.14.8.
Ch. 18.3.
Ch.19.3.
Ch.17.2.

They which outwardly make others drunke, or commit fornication with o-

thers

others, are worthy to be ſeuerely puniſhed.

How much ſorer puniſhment are they worthy of, which doe the ſame ſpiritually? and therefore woe be to *Rome*.

Another cauſe of the deſtruction of *Rome*, is, for that ſhe hath ſhed the blood of all the Prophets, Martyrs, and Saints, as it is written, *In thee was found the blood of the Prophets, and of the Saints, and of all that were ſlaine vpon the earth.* What is he worthy to haue, that is a moſt cruell blood-ſucker: nay, what is he worthy to haue, that ſhall murther a Kings children: yea, that ſhall murther his eldeſt ſonne and heire apparant to the Crowne? Cha.16.6. Cha.18.24 The cauſes of *Romes* vtter downfall.

But *Rome* hath murthered thouſands of the King of Heauens Children. Yea, *Rome* hath murthered the great Heire of Heauen and Earth, I meane the very Sonne of God. For Chriſt was put to death by the *Roman* power and authority, and by a *Roman* Iudge, as before hath beene ſhewed. Therefore let all men iudge what *Rome* is worthy to haue. Moreouer, Saint *Iohn* telleth vs that *Rome with her inchantments hath deceiued all Nations.* Then let the matter be referred to the iudgement of any indifferent man, to determine and ſet downe what puniſh- Cha.11.8. Cha.18.23

ment ſorcerers, and inchanters, are worthy of; eſpecially ſpirituall ſorcerers, and enchanters. Beſides all this, the holy Ghoſt
Ch.18.2. ſaith, that *Rome is the habitation of the Diuels; and the hold of all foule ſpirits, and a cage of euery vncleane and hatefull bird.* What thinke you is like to come of an habitation of Diuels. What trow yee will be the end of a ſhoule of foule fiends, and a company of moſt vgly monſtrous hell-cats? What is like to become of a Cage of Howlets, Rauens, and Vultures: Yea, a neſt of Vipers, Toads, Snakes, Adders, Cockatrices, and all the moſt ſtinging Serpents, and venemous vermine in the world? What will be the end of pild Prieſts, filthy Friers, mangy Monks, roguing Ieſuites? Are not theſe a Cage of vncleane birds? What doe they ſtudy, what doe they plot, what doe they practiſe euery day, but ſeditions, periuries, murthers, conſpiracies, treacheries, and all manner of villanies? If I had no other reaſon to perſwade me that *Rome* ſhall fall and come to a miſerable end, yet this onely would make me ſo to thinke, that theſe villanous Ieſuites doe teach and conclude in their curſed conuenticles, that it is not only lawfull, but alſo meritorious to murther any Chriſtian Prince, that is not of their

Catho-

Catholike rtligion: Oh monſtrous villanies! O moſt hideous hell-hounds? haue not theſe monſters ſuborned diuers deſperate caitiffes, to embrue their hands in the bloud of Chriſtian Princes? How many haue beene their plots? how deſperate haue bin their practiſes, to murther and poyſon our late Queene *Elizabeth*, the French King, and our moſt gracious and late Soueraigue King *Iames*, and other Chriſtian Princes? But can ſuch proceedings proſper? can ſuch courſes be bleſſed? can a man be eſtabliſhed by iniquity? No, no, let them know for a certainty, that God wil croſſe and curſe all ſuch diueliſh proceedings, as hitherto he hath done, his moſt holy name be praiſed. But if any man liſt to know more of the proceedings, and practiſes of Ieſuites, let him reade Maſter Doctor *Sutclieffe* his anſwer to *Parſons Wardword*, a booke worthy to be read and knowne of all men. But now to grow to a concluſion of this point, and to wind vp together all the reaſons and cauſes of *Romes* ruine, thus I doe determine, that foraſmuch as *Rome* is the great Whore, *with whom haue cõmitted fornication, all the Kings of the earth:* foraſmuch as *Rome hath made all Nations drunke with the wine of her fornication:* foraſmuch as *Rome hath deceiued* Cha. 17. 2

ned all Nations, with her inchantments: foraſmuch as *Rome is a den of diuels, and a Cage*
Nu.24.24 *of vncleane birds*: foraſmuch as *Rome hath ſhed the blood of the Apoſtles, Martyrs, and Saints*: foraſmuch as *Rome hath murthered the Sonne of God.* Therefore it ſhall at laſt come to moſt miſerable deſtruction, beeing that *Chittim* which in the end muſt needs periſh, for what puniſhment, what paine, what torture, what torment can be enough for this damnable Whoore, which hath committed ſuch execrable and moſt outragious villanies? Be it therefore knowne vnto all men by theſe preſents, that *Rome* for all her monſtrous and prodigious ſins, ſhall fall ſtill more and more, and come to a fearefull deſtruction, euen in this life. But ſome man may ſay, What ſhall become of *Rome*, and of all her friends after this life? S. *Iohn* anſwereth, *that*
Apo. 14. *if any man worſhip the beaſt and his image, and*
v.9,10,11. *receiue his marke in his forehead, or on his hand, the ſame ſhall drinke of the Wine of the wrath of God, and he ſhall be tormented in fire and brimſtone, before the holy Angels, and before the Lambe. And the ſmoake of their torment ſhall aſcend, and they ſhall haue no reſt, day nor night, which worſhip the beaſt, &c.* Here is ſentence of eternall damnation, paſſed

ſed vpon all the friends of *Rome*. O that all Papiſts would conſider this in time, and thinke with themſelues, what a wofull thing it is to be a Papiſt, for they and their Kingdome muſt goe downe in this life, and in the life to come, they muſt be tormented in hell-fire for euer. For S. *Iohn* ſaith flatly, that all Papiſts *ſhall bee caſt into the great Wine-preſſe of the wrath of God, where they ſhall be ſtrai ed and tryed, till blood come out of the Wine-preſſe, vnto the horſes bridles, by the ſpace of a thouſand and ſixe hundred furlongs.* And againe he ſaith, *that the beaſt and the falſe prophet were taken aliue, and caſt into a lake of fire, burning with brimſtone.* Let all men therefore take heed, how they ioyne with the Papiſts, for we ſee what ſhall be their end, both in this life, and the life to come. Therefore let all Gods people, come out of *Babylon*, and haſten out of *Sodom*, leſt they be wound vp in their iudgements. Let all wiſe men practiſe the policy of the *Gibeonites*, who when they ſaw that *Ioſuah* did ſo mightily preuaile againſt the *Canaanites*, and beare downe all before him, did very politikely prouide for their owne ſafety, and by ſubtile meanes enter into league with *Ioſuah*, and the *Iſrael* of God. So let all that haue any care of their

Apo. 14. 20

Cha. 19. 20

owne ſaluation, ſpeedily forſake *Babylon* which otherwiſe will fall vpon their heads, and flye to *Zyon*, which ſhall ſtand faſt for euermore. And thus hauing reduced all the fiue Chapters following, to prooue theſe foreſaid points, I will proceed vnto the twentieth Chapter: for there is almoſt nothing of any moment or difficulty in the 15, 16, 17, 18, and 19, Chapters, but it hath beene already opened and expounded.

CHAP. XX.

SAint *Iohn* hauing in the former chapters, plainly and plentifully ſet downe the vtter ouerthrow both of the beaſt and falſe prophet, that is, the *Roman* Empire, and the papacy, doth now in this Chapter, ſet forth the condemnation of the Dragon, their grand Captaine, which ſet them all on worke. For there hath as yet beene no motion of him, which hath beene the beginner and raiſer vp of the reſt, and the great worker of all miſchiefe, therefore now commeth his iudgement and condemnation, now becauſe he hath bin a more generall worker, and his miſchiefe hath extended larger then the kingdome of Antichriſt,

Antichriſt, therefore in this 20. chapter, there is an Hiſtory of him ſet forth by it ſelfe. Firſt, how he ſeduced the nations before the comming of Chriſt: afterward, how Chriſt at his comming bindeth him, by the light of his Goſpell, from ſeducing the Nations, and ſo holdeth him ſhut vp, for the ſpace of a thouſand yeeres, in which the Church did flouriſh greatly, and many were raiſed vp vnto the ſpirituall life. But when the thouſand yeeres were expired, Satan was let looſe, and went forth againe to ſeduce, and by the great Antichriſt, and the Turke, gathered innumerable multitudes into his Armies to fight againſt the Church, which armies are called *Gog* and *Magog*.

But they are all ouercome and deſtroyed, and that old Serpent himſelfe is caught, and together with his inſtruments, the Beaſt, and the falſe prophet is caſt into hell-fire, to be tormented for euer. And this is the ſumme and principall drift of this Chapter.

It containeth fiue principall things, as it were fiue parts thereof.

The firſt is, the binding and chaining vp of Satan, by our Lord Ieſus, for the ſpace of a thouſand yeeres. Ver. 1. 2, 3

Ver.4.5,6. The second is, the flourishing of the Church, during the time of Satans captiuity.

Ver.7.8,9. The third is, the loosing of Satan after the thousand yeeres expired, and the wofull effects thereof.

Vers.10. The fourth is, the casting of the Diuell into a Lake of fire and brimstone, where the Beast and false prophets were.

Verse 11. &c. The fift is a glorious description of the last Indgement; wherein euery man shall be iudged according to his workes.

The Text.

Verse 1. *AND I saw an Angel come downe from Heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand,*

Vers.2. *And he tooke the Dragon that old Serpent, which is the Diuell and Satan, and bound him a thousand yeeres,*

Verse 3. *And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: so after that he must be loosed for a little season.*

This Angell here spoken of, is our Lord Iesus, who is therefore said to haue the key of the bottomlesse pit, because he hath power

and

and authority ouer hell and death, as wee haue heard before.

By the chaine in his hand, is meant the doctrine of the Gospell.

The time when Satan was thus taken and bound, was, when Christ first preached the Gospell, and his Apostles after him, to all Nations.

The cause why he was bound and chained vp, was, for that he had a long time seduced all Nations, and raigned as King and Lord ouer the Gentiles, and greatly seduced the Iewes also.

The time of his imprisonment is set down to be a thousand yeeres, that is, all the time from the preaching of Christ and his Apostles, vntill *Gregory* the seuenth, and other monstrous Popes, which did let Satan loose againe. Which space of time is gessed by the learned, to be a thousand yeeres, or thereabouts. But here it is to be obserued, that this binding of Satan, is not to be taken simply and absolutely, as though Satan was so bound and chained vp, for this thousand yeere, that he could not seduce at all, or doe no mischiefe at all, after the preaching of the Gospell by Christ, and his Apostles. I say this is not to be taken simply, but after a sort,

ſort, that is, that he could not ſo generally and vniuerſally ſeduce all Nations, as he had in former time, before the comming of Chriſt. For otherwiſe it is well knowne, that euen after Chriſts time, he did greatly perſecute the Church, bring in many errors and hereſies, and harden and blind many mens hearts: but yet all this was nothing, in compariſon of that which he had wrought in former ages, when he was euen as it were the God of the World, and the Gentiles worſhipped him as God, as the Apoſtle
1 Cor. 10. teacheth, *That all the worſhip of the Heathen Nations, was the worſhip of Diuels.* And a-
Act. 14. 16 gaine, *That God in times paſt ſuffered all the Gentiles to walke in their owne wayes.* And then was Satan a great Prince indeed. But now commeth a chaine for him: for Chriſt preacheth the Goſpell, and ſendeth foorth his Diſciples with power, and there-
Luk. 10. 18 upon ſaith, *I ſaw Satan fall downe like lightning:* For the preaching of the Goſpel, beateth downe the Kingdome of Satan and Sinne.

Moreouer, it is to be noted, that notwithſtanding all Satans power and might, craft and ſubtilty, yet this Angell which hath the Key of the bottomleſſe pit, doth

apprehend

apprehend him and ſhut him vp, and ſeale the doore vpon him: that he cannot get abroad to ſeduce ſo generally as in former time.

But Saint *Iohn* ſaith, that *after a thouſand yeeres, he muſt be looſed for a little ſeaſon*: that is, the time wherein the great Antichriſt ſhould beare the ſway: which was ſome 4. or 5. hundred yeeres. For the Goſpel did preuaile in ſome meaſure in the world, a thouſand yeeres after Chriſt, and the principles and grounds of true religion continued in the Church, vntil the full looſing of Satan, though with many blots, corruptions, and abuſes. For after the firſt 600. yeeres, the cleere ſincerity of the truth, was much dimmed with errors and hereſies, but yet the maine grounds did remaine till the full expiration of the thouſand yeeres. Now we know that the Goſpell hath beene preached in theſe laſt dayes, aboue threeſcore yeeres. Therefore it followeth, that the ſtrength of Popery continued not much aboue fiue hundred yeeres; Which heere the holy Ghoſt for our comfort, calleth a little ſeaſon: of which wee haue heard before, and therefore I doe here omit it. Cha. 11. 3

And I ſaw ſeates, and them that ſate vpon them, Verſe 4.

them, and iudgement was giuen vnto them. And I ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus, and for the Word of God, and which did not worſhip the Beaſt, neither his Image, neither had taken his marke vpon their foreheads, or on their hands, and they liued and raigned with Chriſt a thouſand yeere.

Ver. 5. *But the reſt of the dead men ſhall not liue againe, vntill the thouſand yeeres be finiſhed: this is the firſt reſurrection.*

Verſ. 6. *Bleſſed and holy is hee that hath part in the firſt Reſurrection. For on ſuch the ſecond death hath no power. But they ſhall be the Prieſts of God, and of Chriſt, and ſhall raigne with him a thouſand yeere.*

Here now is ſet foorth the eſtate of the Church militant, for the ſpace of the thouſand yeere, wherein Satan was chained vp. For it is ſaid here, that the Church did grow and flouriſh: yea, and greatly exerciſe her power and authority, during that time. And therefore Saint *Iohn* ſaith, that *he ſaw ſeates, and they ſate vpon them, and iudgement was giuen vnto them.* Whereby he meaneth, that the Apoſtles and their ſucceſſours, had their Chaires, Seates, and Conſiſtories, wherein they did both preach the Word,

and

and execute the Churches cenſures: as the Scribes and Phariſes before had ſit in the Chaire of *Moſes*: and I take it, the latter part of the fourth Verſe, is to bee referred to the firſt clauſe, to wit, that *the Church did liue and raigne with Chriſt, a thouſand yeeres.* Which is not to be vnderſtood of the Church triumphant, as ſome doe take it, and all the reſt of the fourth verſe, but of the flouriſhing eſtate of the Church militant, during the time of Satans captiuity: for all the faithfull doe after a ſort liue and raigne with Chriſt, euen here in the earth, when they ouercome the world by faith, and ſubdue Satan and ſinne, by the power of grace.

Now where it is ſaid, that *Iohn ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus, &c.* It is to bee vnderſtood of thoſe, which in the time of the perſecuting Empire, and growing of the Papacy, were ſlaine for the truth. For the ſecond Beaſt, which is the dominion of Popes, raigned not in thoſe thouſand yeeres, in the which Satan was bound, but yet did grow by degrees towards their height, and vſed great tyranny againſt the ſeruants of God, before Satans full looſing.

The *Chiliaſts* or *Milinaries* doe fondly gather

gather from this Scripture, that after the ouerthrow of Antichriſt, the Lord Ieſus would come and raigne with the faithfull here a thouſand yeeres vpon the earth, and that in this time, that Chriſt did ſo raigne, as a great and glorious King vpon the earth, his ſubiects ſhould inioy all manner of earthly pleaſures and delights. This fooliſh error is confuted by the words that follow in the Text, as we ſhall ſee afterward.

Whereas he ſaith, *the reſt of the dead ſhall not liue againe.* It is to be vnderſtood, of ſuch as were ſpiritually dead, that is, ſuch as deſpiſe the Goſpell, which was preached thoſe thouſand yeeres, and were not thereby reuiued and quickned vnto eternall life, but did ſtill remaine, as men dead in ſinnes, and treſpaſſes.

Therefore the meaning of Saint *Iohn* is, that as in the thouſand yeeres many that heard Chriſt and his Apoſtles, and their ſucceſſors, were raiſed vp from the death of ſin, to the life of righteouſneſſe, ſo many others were not quickned by their doctrine, but ſtill dwelt in their ſinnes, whom he calleth the *reſt of the dead:* and he ſaith, *theſe ſhall not liue againe*, meaning the life of God, or the life of grace: and whereas he

he addeth, *vntill the thousand yeeres bee finished*, he meaneth neuer, or not at all, for so the word *vntill*, is often taken in the Scriptures: and it is sure, that after the expiration of the thousand yeeres, they did not liue the life of God; and the life of the Spirit. For then the diuell was let loose vpon the world, to worke his pleasure, and to seduce with all efficacy of errour and iniquity.

Whereas it is said, *This is the first resurrection*, he meaneth the rising from sinne, to the life of righteousnesse, which was in the thousand yeeres of the Gospels preaching, and therefore he addeth, *That hee is blessed that hath part in the first resurrection, &c.* and saith, *that all such shall raigne with Christ a thousand yeeres.* Which is meant of the raigne of the faithfull euen vpon earth, for the space of that thousand yeeres, in which Satan was bound: but yet excludeth not their eternall glory in the Heauens.

And when the thousand yeeres are expired, Satan shall be loosed out of his prison, Verse 7.

And shall goe out to deceiue the people, which are in the foure corners of the earth, euen Gog and Magog, to gather them together to battaile, whose number is as the sand of the Sea. Ver. 8.

And

Vers. 9. *And they went up vnto the plaine of the earth, and they compassed the Tents of the Saints about, and the beloued City: But fire came downe from God out of Heauen, and deuoured them.*

Now Saint *Iohn* telleth vs, that after the determination of a thousand yeeres, Satan shall be let loose vpon the World, for their vnthankfulnesse, and contempt of the Gospell, to seduce and deceiue, euen as much as euer he did. No maruell therefore, that the two great and monstrous Heresies of Popery and Mahometry, did now begin mightily to grow and increase in the World. For what other thing can be looked for, after this letting loose of Satan?

But we are to obserue, that as Satan was bound by degrees, through the Ministery of Christ, and his Apostles, and in their immediate successors, so also he was loosed by degrees, by the preuailing of Heresies, till the great Antichrist was hatched, and brought into the possession of his cursed Chaire. For Satan was not fully loosed, till the yeere of our Lord 998. At what time *Siluester* the second came to be Pope, who was in league with the Diuell. Stories doe report, that at his death he called for the Cardinals, and con-

confeſſed that he had familiarity with the Diuell, and how he had giuen himſelfe vnto him body and ſoule, ſo that he might come to the Papall dignity.

After him ſucceeded ſundry other Popes, which were notorious monſters, ſome of them murderers, ſome poyſoners, ſome ſorcerers, ſome coniurers. By whom the diuell was fully looſed, all Light of the Goſpell, and true Religion, being in a manner cleane put out, and moſt abominable Idolatry, and all manner of villany ſpreading ouer the face of the earth, and there Saint *Iohn* ſaith, *That Satan being fully looſed, hee went foorth to deceiue the people, which were in the foure corners of the earth, euen Gog and Magog, &c.* This ſeducing by Satan, heere ſpoken of, is the ſame with that which is ſpoken, *chap.* 13. onely this excepted, that this of *Gog* and *Magog*, is more generall. Wee reade there how all Nations, kindreds and tongues, were made to worſhip the image of the beaſt, and to receiue his marke; but that is to bee extended no further then to thoſe Kingdomes which were ſubiect to the Papacy.

But heereby theſe armies of *Gog* and *Magog*, are vnderſtood all the chiefe enemies of the Church, in theſe laſt dayes, ſince the loo-

sing of Satan, both open and secret, both Turke and Pope, for the Turke is an open enemie: the Pope a more close enemie. *Gog* signifieth *couered*, *Magog vncouered*, whereby is noted the Turke. For the Pope commeth couered vnder the name of *Christ*, and *Christs* Vicar, *Peters* successor, &c. But the Turke commeth vncouered, for hee openly denyeth, and impugneth Christ.

Moreouer the names of *Gog* and *Magog*, are here set downe, to note of what Countries these chiefe enemies should spring: to wit, out of *Scythia*, *Syria*, *Arabia*, *Italy*, and *Spaine*. For *Magog* was the sonne of *Iapheth*, *Gen.* 10. *ver.* 2 of whom came the *Scythians*. *Gog*, was the name of a great Captaine in the lesser *Asia* which built a Citie, and named it after his owne name *Gogkartah*, that is, the City of *Gog*. And it is put in the Prophesie of *Ezekiel*, for the whole Region of the lesser *Asia*, and *Syria*. Whereby the Prophet did foretell, that the great enemies of the Church shuld arise out of those coasts. And in very truth they did, for out of *Egypt*, *Scythia*, *Syria*, and the lesser *Asia*, did spring vp *Ptolomeus*, *Seleucus*, *Antigonus*, *Cassander*, and the rest of *Alexanders* posterity, which vexed and oppressed the Iewes, by the space of

of 294. yeeres, euen vntill the comming of the Messias, at what time the deuided Greeke Empire was ouerthrowne, and translated to the Romans.

Furthermore, it is to bee noted, that the Prophet *Ezekiel* saith, *That Gog is the chiefe Prince of Mesech and Tubal.* By *Mesech*, he meaneth *Arabia*, and by *Tubal*, *Italy*, and *Spaine*: noting thereby the Countries and Kingdomes from whence the great persecutors of the Church, from the returne out of the captiuity of *Babylon*, vntill the comming of the *Messias* should arise. For assuredly those enemies, were collected of diuers Natiõs, but serued chiefly vnder the princes of *Asia* the lesser, of *Syria*, and of *Scythia*. Now then to conclude; *Gog* and *Magog* in *Ezekiel*, are put for these Princes of those countries, which were the chiefe Captaines in gathering great and mighty armies vnto battell, against the children of *Israel*, after they were come out of the captiuity of *Babylon*. And the Prophet there, in one summe vnder the armies of *Gog* and *Magog*, comprehendeth all the enemies that fought against them from time to time, after the captiuity, vnto the comming of Christ. And now for the application of this, vnto the enemies of the Church

vnder the Goſpell, wee muſt firſt note, that through this booke, the figures and phraſes of ſpeech are taken out of the Law and the Prophets. Now therefore when the Lord would ſet forth in one ſumme all the enemies of the Church, which Satan muſtereth after the time of looſing out of priſon, before the comming of Chriſt to iudgement: there is no one place more fit, to ſet forth all theſe armies, then thoſe armies of *Gog* and *Magog*, and therefore the names, euen *Gog* and *Magog*, are here brought in, to ſet forth theſe huge armies of the Turke, and of the Pope, and of all the enemies of the Church in theſe laſt daies, which ſhould gather themſelues to battaile, being in number as the Sand of the Sea; as S. *Iohn* ſaith, *yea, did couer the whole face of the Earth with their multitudes, and compaſſe the tents of the Saints about, and the beloued City*, that is, did make warre againſt the Church and people of God, which in compariſon of them, were but as a few tents, or ſome little City. But marke what followeth, and conſider the iſſue of the battaile. The holy Ghoſt ſaith expreſſely, That *fire came downe from God out of Heauen, and deuoured them.* Which doth plainely ſhew that the armies of *Gog* and

and *Magog*, though neuer ſo huge, ſhall be deſtroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the Pope ſhall goe downe ſtill more and more, as formerly hath bin ſhewed, and as experience in many yeeres good ſucceſſe, both in *Ireland*, *Netherland*, and againſt *Spaine* alſo, hath partly proued, (Gods moſt holy name be prayſed) ſo alſo the armies of the Turke ſhall be ouerthrowne, ſo far forth as they fight againſt the true Church, or at leaſt be ſo kept backe, that they ſhall not be able to compaſſe the tents of the Saints, as we ſee and feele this day, God be thanked.

And the Diuell that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt, that falſe prophet are and ſhall bee tormented, euen day and night, for euermore. Verſ. 10.

Heere is ſet downe the Diuels doome: to wit, that he ſhall be caſt downe into the infernal pit, as well worthy both for his ſeducing all nations, and ſtirring vp the armies of *Gog* and *Magog*, againſt the Church, euen to roote it vp, if it were poſſible.

Therefore Saint *Iohn* telleth vs, that foraſmuch as hee is the authour of all miſchiefe, & he that hath ſet all the reſt aworke, therefore

both he and his instruments, the Beast, and the false prophet, *Gog* and *Magog*, shall all drinke of the same Cup of Gods eternall wrath, and be all throwne downe together into one close prison, which is that gaping Gulfe and infernall Lake, that burneth with fire and brimstone for euer.

Loe then, what shall be the end of the Diuell, the Turke, the Pope, the Emperour, the King of *Spaine*, the Cardinals, and all other the Diuells instruments, which heere in earth haue persecuted the Church, and compassed the tents of the Saints, and the beloued City.

Now after all this, in the fiue last verses, Saint *Iohn* entreth into a liuely and cleere description of the last Iudgement. First, noting the terror and Maiestie of the Iudge himselfe, in this, that *from his face both Heauen and earth fled away*: that is, no creature shall bee able to endure his angry countenance, in that day: and yet withall setting downe the purity and vprightnesse of his iudgement, and iudgement seate, calling it *a white Throne*. And after this, the generall citing and personall appearing of all men before him, of what degree, estate, or condition soeuer. For both *death and hell, sea and graue, did*

Verſ. 11.

Verſ. 12.

deliuer

deliuer vp their dead. And all without exception, came to iudgement. And the bookes of their consciences were opened, (for euery mans worke is ingrauen vpon his conscience, as it were in letters of brasse, or with *the point of a diamond*, as the Prophet speaketh) Ier. 17. 2.
And they were iudged of those things which Ver. 13.
were written in the bookes, according to their workes, and according to the testimony of their owne consciences. And death and hell, that is, Verse 14.
all the heires of death and hell, euen all the society of reprobates, both Papists, Atheists, and all vnbeleeuers, *Yea, whosoeuer were not* Vers 15.
found written in the booke of life, were cast into the lake of fire, which is the second death. Now, heere I would haue it diligently obserued, that the holy Ghost hath three seuerall times in this Booke described the last Iudgement, to wit, in the latter end of the 11. chap. in the latter end of the 14. chap. and now in the latter end of this chapter. And moreouer, I would haue the order and causes of these descriptions well weighed. For in the 11. cha. hauing before described the kingdome of the Pope, and the Turke, with their ouerthrow, and also the preaching and preuailing of the Gospel in these last dayes, he commeth to describe the last Iudgement. In the 14.

Chapter hauing set downe, *That the euerlasting Gospell should bee plentifully preached in this last Age, and the ouerthrow of Babylon*, immediately following, forthwith hee proceedeth to the description of the last day: In this Chapter hauing before concluded of the vtter ouerthrow of *Rome*, and of the beast, and false prophet, of *Gog* and *Magog*, and all aduersary power, at length hee proceedeth to this description of *Christs* second comming, which wee haue heard of. And out of all this, I doe gather, that the vtter ouerthrow of the Pope, and all his adherents, shall be in this life, a little before the comming of *Christ* to iudgement.

Chap. 21.

AS wee haue heard before of the vtter ouerthrow of the beast, and the false prophet, and all their adherents, and also of the euerlasting condemnation of the Dragon, that old Serpent, which set them all a worke: So now in this Chapter, wee are to heare of that most happy and blessed estate, which the faithfull shall dwell in for euermore: so that the maine drift of this Chapter is, most fully

fully to deſcribe that infinite glory and endleſſe felicitie, to the which all the 144000. that is, all the Elect of God ſhall be aduanced, when both the Beaſt, and all that haue receiued his marke, ſhall be caſt downe into the infernall Lake.

This Chapter may very fitly be diuided into foure parts.

The firſt is, a deſcription of the renouation of the world, and the reſtauration of the creature. Verſ. 1.

The ſecond is, a laying forth of the moſt glorious eſtate of the Church, when it ſhall be freed from all miſery. Ver. 2,3,4

The third is, a Protection from God himſelfe, concerning the renouation of all things, the felicitie of his Elect, and the endleſſe paine and torment of all Reprobates. Verſe 5,6, 7,8.

The fourth is, a liuely deſcription of the very Kingdome of God, and the vnſpeakeable ioyes of Heauen, vnder the figure of a great City, called the holy Ieruſalem. Which City is heere moſt glorioufly deſcribed of his Walles, Gates, Foundations, Streets, height, length, bredth, brightneſſe, matter, forme, perſons, and Inhabitants. Ver. 9,10, 11,12,13, 14,&c.

The

The Text.

Verſ. 1. *AND I ſaw a new Heauen, and a new Earth, for the firſt Heauen & the firſt Earth were paſſed away, and there was no more ſea.*

Verſ. 2. *And I Iohn ſaw the holy City new Ieruſalem, come downe from God out of Heauen, prepared as a Bride trimmed for her Husband.*

Verſ. 3. *And I heard a great voice out of Heauen, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall bee their God.*

Verſ. 4. *And God ſhall wipe all teares from their eyes, and there ſhall bee no more death, neither ſorrow, neither crying, neither ſhall there be any more paine. For the firſt things are paſſed.*

By *a new Heauen and a new Earth*, is meant the renewed eſtate of Heauen & Earth, after this life in their qualitie, not in their ſubſtance. For wee doe beleeue according to the Scripture, that this viſible Heauen, and this viſible Earth ſhall continue for euer, as touching their matter and ſubſtance. But ſhall be greatly altered and changed in con-

1 Pet. 3. dition and quality. For Saint *Peter* ſaith, *We looke for new Heauens, and a new Earth,*

accor-

according to his promiſe, wherein dwelleth righteouſneſſe, that is, ſuch Heauens, and ſuch a Earth, as is free from all corruption and ſinne. Which thing alſo the Apoſtle Saint *Paul* doth plainely teach, ſaying, that *the creature doth feruently expect, when the ſonnes of God ſhall be reuealed*, that is, when Gods children ſhall be made knowne to be as they are, the very heires of infinite glory, which in this life doth not appeare. And hee yeeldeth two reaſons of this deſire of the creature: one is, becauſe in the meane time it is ſubiect to vanity and corruption: the other is, that then it ſhall bee free from both. And for this cauſe the Apoſtle ſaith, that *the creature groaneth with vs, and earneſtly deſireth, and longeth after that day, wherein it ſhall bee ſet free from the bondage of corruption*, and redintigrated and reſtored to that priſtinate eſtate, wherein it was before the fall. But whether this is to bee vnderſtood of Heauen and Earth onely, or of Heauen and Earth with their adiuncts and particular creatures, I will not heere goe about to diſcuſſe: howbeit I doe greatly incline to their opinion, which hold, that Heauen and Earth with all their furniture being redintigrated and reſtored to their firſt eſtate, ſhall remaine for euer, to

Rom.8.19

Rom.8.

ſet

set forth the glory of the Creator, and for that vse of glorified men, which now the Angels haue of them.

Chap. 4. 6. Cha. 8. 8. Ch. 13. 2. Now whereas Saint *Iohn* addeth, that *there shall be no more Sea*: Hee meaneth that there shall be no more any troublesome & confused estate of this world, no more broyles, waues, tempests, and stormes, as it falleth out in this life. For the word *Sea* is so taken twice or thrice before.

By *the holy City, New Ierusalem*, hee meaneth the Church triumphant, which therefore is said, *to come downe from God out of Heauen*, because it hath all his newnesse and holinesse from God and from Heauen, whereby it is now prepared and made ready to bee married vnto Christ, *Euen as a Bride tricked and trimmed vp for her Husband*. And for this cause Saint *Iohn heareth a voice from Heauen, saying, The Tabernacle of God is with men, and hee will dwell with them, and they shall be his people, and he will bee their God*. Meaning thereby that Iesus Christ will keepe house with his glorified Spouse, and be at bed and boord with her for euer in the Heauens, at what time *shee shall be freed from all teares, woe, and misery*, as the next Verse declareth, yeelding also a

Vers. 3. Vers. 4.

reason

reaſon hereof, which is, *that the firſt things are paſſed*, that is, the ſtate wherein the World is now, being ſubiect to many afflictions, temptations, vanities, and corruptions.

And hee that ſate vpon the Throne, ſaid: Behold, I hold all things new, and hee ſaid vnto mee, Write: for theſe words are faithfull and true. Verſ. 5.

And hee ſaid vnto mee, It is done, I am Alpha and Omega, the beginning and the end. I will giue to him that is athirſt, of the Well of the Water of Life freely. Verſ. 6.

He that ouercommeth, ſhall inherit all things, and I will bee his God, and he ſhall be my Sonne. Verſ. 7.

But the fearefull and vnbeleeuing, and the abominable, and Murderers, and Whooremongers, and Sorcerers, and Idolaters, and Lyers, ſhall haue their parts in the Lake which burneth with fire and Brimſtone, which is the ſecond death. Verſ. 8.

Heere the omnipotent God, which ſitteth vpon the moſt glorious Throne, doth proteſt, that he will make all things new, that is, reſtore the World to that excellent eſtate wherein it was before *Adams* fall, and his Elect to a ſtate and condition farre more excellent

cellent in Heauen: for the greater certainety and assurance of it, willeth and commandeth *Iohn to write it, and record it as a thing most certaine and infallible*, and to set it downe as a thing already done. For things to come which are decreed in the counsell of God, are as certaine, as if they were past: for God cannot erre, alter, nor change, and therefore he saith, *I am Alpha and Omega*, the first and the last, the vnchangeable, and immutable God. And addeth *that hee will giue freely to euery one that is athirst, of the Well of the Water of Life*, that is, without all regard of our deserts, hee will giue to euery one, that earnestly seeketh after Heauen and heauenly things, his full fill thereof. And moreouer, *that whosoeuer ouercommeth*, in the spirituall battaile, *shall haue the full fruition of all good things*, both in this life, and the life to come, as hauing speciall right and interest therein through *Christ*, *God beeing his Father, and hee his Sonne and Heire*. But on the contrary, hee willeth it to bee written and recorded as a thing most certaine and sure, *that all Reprobates, all Atheists, worldlings, and all vnbeleeuers shall haue their part and portion, in the Lake which burneth with fire and brimstone for euer.*

Verſ. 5.

Verſ. 6.

Verſ. 7.

Verſ. 8.

And

And there came vnto mee one of the ſeuen Angels, which had the ſeuen Vials, full of the ſeuen plagues and talked with, me ſaying, I will ſhew thee the Bride, the Lambes wife. Verſe 9.

And hee carried me away in the Spirit to a great and high Mountaine, & ſhewed me that great City, that holy Ieruſalem, deſcending out of Heauen from God, Ver. 10.

Hauing the glory of God, and her ſhining was like vnto a ſtone moſt precious as a Iaſper ſtone, cleere as Chriſtall. Ver. 11.

Here one of the Angels mentioned in the ſixteenth Chapter, which had a Viall full of Gods wrath, talketh with *Iohn*, and telleth him, that *Hee will ſhew him the Bride, the Lambes wife*: that is, the triumphant Church in her glorified eſtate, being vnited and married vnto Chriſt, in the Kingdome of glory. And therefore Saint *Iohn* ſaith, that *this Angell carried him away in the Spirit, to a great and high Mountaine, and ſhewed him that great City, Holy Ieruſalem, &c.*

We reade in the 17. Chapter, that *when this Angell ſhewed Iohn the Whoore of Babylon, hee carryed him away into the Wilderneſſe in the ſpirit*: becauſe the Whoore of Babylon ſhould

ſhould make the Church barren and deſolate, as the Wilderneſſe. But now that he is to ſhew him the Spouſe of Chriſt in her glory, and to deſcribe the euerlaſting *Ieruſalem, he carrieth him in the Spirit vnto a very high Mountaine*, that hee might take a ſight of it, as *Moſes* was carried vp to the top of Mount *Nebo*, that from thence hee might take a view of the holy Land. Which teacheth, that none can take a right view of Heauen and heauenly things, but onely ſuch as flye an high pitch and mount farre aboue this earth in holy affections, and heauenly contemplation.

Moreouer Saint *Iohn* telleth vs, that as ſoone as hee tooke a ſight of this new *Ieruſalem*, farre paſſing all *Sinai* ſights: forthwith hee eſpied in it the *very glory of God*. If hee had ſaid, hee had eſpied the glory of an Angell, it had beene more. But that hee eſpieth the very glory of God, it is moſt of all. For who can conceiue or expreſſe what the glory of God is, being infinite. The Apoſtle ſaith, that *God dwelleth in vnacceſſable Light*, or ſuch Light as none can approach vnto.

Then this is one word for all, touching the beauty and ſuper-excellency of the new

Ieru-

Ieruſalem, that it comprehendeth in it the very glory of God: but yet for amplifications ſake, it is compared to a *Iaſper ſtone,* for neuer fading greenneſſe: and to a *Chryſtall ſtone,* for bright ſhining and glittering for euer.

And had a great wall and high, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael. Ver. 12.

On the Eaſt part there were three gates: and on the Northſide three gates: on the Southſide three gates, and on the Weſtſide three gates. Ver. 13.

And the wall of the City had twelue foundations, and in them the names of the Lambes twelue Apoſtles. Verſ. 14.

Now Saint *Iohn* proceedes to the deſcription of the wall and gates of this great City. This wee all know, that a ſtrong wall ſerueth for the ſafety and defence of a City, and for the ſecurity of ſuch as dwell in it. For if it be ſo high that none can ſcale it, and ſo thicke that none can batter it, then it is indeed impregnable, and the Citizens in great ſecurity. But the wall of Heauen is ſo high, as none can ſcale it, as it is ſet downe in this 12. ver. and ſo thicke, that no double Cannon

can pierce it as appeareth, verse 17. therefore all the inhabitants of this new *Ierusalem* are out of all feare or danger.

Moreouer, this City hath *twelue gates*, to signifie an hard accesse for enemies to breake in: and an easie passage, for the Citizens themselues to goe in and out. And at those twelue gates *twelue Angels*, at euery gate *an Angel*, as it were a porter, to see that none be let in, but the true Citizens, and free Denisons, and such as haue to doe there, which are heere named to bee *the twelue Tribes of Israel*, that is, all the Elect of God, both of the Iewes and Gentiles.

Moreouer it is said, that there were *three gates on euery side of the City, both East, West, North, and South* to note, that out of all quarters of the earth, the redeemed should be gathered, and as our Sauiour saith, *Many shall come from the East, and the West, the North, and the South, and sit downe with Abraham, Isaac, and Iacob, in the Kingdome of God.* So that it is not materiall, what countrey or nation a man is of, whether *English, Scottish, French*, or *Spanish*, so he be a beleeuer; for then he shall be sure to be let in, at one gate or another, either at the *East-gate*, or the *West-gate*, the *North-gate*, or the *South-gate*. Moreouer

Matt. 8.

ouer the wall of this City *hath twelue foundations*, that is to say, it is surely founded. *And in euery gate, the name of an Apostle, so that all the gates had the name of the Lambes twelue Apostles*, to signifie, that the groundsell and foundation of this City, is laid vpon *the doctrine of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone.* Ephes. 2.

And he that talked with me, had a golden reed, to measure the City withall, and the gates thereof, and the wall thereof. Vers. 15.

And the City lay foure-square, and the length is as large as the bredth of it, and he measured the City with the reede, twelue thousand furlongs, and the length, and the bredth, and the height of it are equall. Vers. 16.

And he measured the wall thereof, an hundred forty, and foure cubits, by the measure of man, that is, of the Angel. Vers. 17.

Now Saint *Iohn* telleth vs, that *the Angel which talked with him, had a golden reede to measure both the City and the gates and walls thereof.* Measuring with reedes was a thing of great vse in ancient time, as wee reade in the propheſie of *Ezekiel* and *Zachary*, & as we heard before in the 11. cha. But because all things belonging to this celestiall *Ierusalem*, are superexcellent and glorious;

therefore the very measuring rod and reede, is of pure Gold. This great and glorious City is said *to lye foure-square*, to note vnto vs, that it standeth fast, and vnmoueable, for round things are easily rolled and moued, this way or that way, hither and thither. But square things are not apt to role or mooue. This euerlasting *Ierusalem* therefore lyeth foure-square, because it can neuer bee moued, but standeth fast for euer. As the Apostle saith:

Heb. 12. 28. *Seeing wee receiue a Kingdome which cannot be shaken, let vs haue grace wherby we may so serue God, that wee may please him with reuerence and feare.*

The Angel with his golden measuring rod, measureth the square sides of the City, both the length, breadth, height and depth of it, and findeth each of them to bee 12000. furlongs, which after eight furlongs to the mile, maketh in our account 1500. miles, and so the whole square of this great City, commeth to sixe thousand miles, which is a goodly compasse, and noteth vnto vs the great largenesse of Gods Kingdome, and that there is roomth enough for all the inhabitants thereof: yea, most pleasant and commodious roomes, as our Lord Iesus saith: *In*

Iohn. 14. *my Fathers house are many dwelling places: If*

it

t were not so, I would haue told you, for I goe to prepare a place for you.

After this, hee measureth the thickenesse of the wall, and findeth it to bee an hundred forty and foure cubits long, which after our common account of two cubits to a yard, amount to seuenty and two yards, which is a iolly thickenesse, euen so thicke as no Cannon can pierce, and therefore altogether inexpugnable, as hath beene said before.

And the building of the wall of it, was of Iasper, Verse 18.
and the City was of pure gold like vnto cleere glasse.

And the foundations of the wall of the City Verse 19.
were garnished with all manner of precious stone: The first foundation was Iasper, the second of Saphire, the third of Chalcedony, the fourth of an Emeraud, the fift of a Sardonix, the sixth of a Sardius, the seuenth of Verse 20.
a Chrysolite, the eighth of a Beryll, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleuenth of a Iacinth, the twelfth of an Amethyst.

And the twelue gates were twelue pearles, Verse 21.
and euery gate is of one pearle, and the streete of the City is pure gold, as shining glasse.

As we haue heard of the forme of this goodly City: ſo now we are to heare of the matter of it, that is to ſay, of what ſtuffe it is made. Firſt, S. *Iohn* telleth vs, that the whole City is of moſt pure and glittering Gold, like vnto Glaſſe: and that the wall was of *Iaſper*, moſt greene and flouriſhing, and alſo that the very foundation of the Wall was beautified and adorned with twelue ſundry kinds of precious ſtones, which hee reckoneth vp. Wee count it a great matter heere below, to compaſſe and cloze in our houſes, with a wall of Bricke; and none can doe it but men of place: but alas, what is that to this wall? What is Bricke to precious ſtones: and Pibbles to Pearle? But S. *Iohn* addeth, that the gates were of Pearle, and the ſtreets of the City of pure Gold: Oh how braue, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! for if the gates be of Pearle, and the ſtreetes of Gold, then what are the inner roomes, what are the dining chambers, and what are the lodging roomes? But heere we may not groeſſely imagine, that the Kingdom of God is of ſuch metall and matter indeede, as is heere deſcribed. But the holy Ghoſt would giue vs ſome taſte of it, and after a ſort ſhad-

ſhaddow out vnto vs vnder theſe things, which are in moſt precious account amongſt men, what the glory and excellency of the immortall kingdome is. For otherwiſe there is no compariſon betwixt gold, pearle, and precious ſtones, and thoſe heauenly, inuiſible, and immortall things which wee looke for, and hope for through Chriſt: which in very deed are ſo great, ſo glorious, and ſo vnconceiuable, that gold, pearle, and precious ſtones, are ſcant ſo much as any ſhew, ſhaddow, or reſemblance thereof.

And I ſaw no Temple therein, for the Lord God Almighty, and the Lambe, are the Temple of it. Verſ. 22.

And this City hath no neede of the Sunne, neither of the Moone to ſhine in it: for the glory of GOD did light it, and the Lambe is the light of it. Ver. 23.

And the people which are ſaued, ſhall walke in the light of it: and the Kings of the earth ſhall bring their honour and glory vnto it. Verſe 24.

And the gates of it ſhall not be ſhut by day: for there ſhall be no night there. Verſe 25.

And the glory and honour of the Gentiles ſhall be brought vnto it. Verſ. 26.

And there ſhall enter it no vncleane thing, Verſ. 27.

neither whatsoeuer worketh abominations or lies: But they which are written in the Lambes Booke of life.

In this new *Ierusalem there is no Temple*, as was in the old *Ierusalem*: For there shall be no need of any, no need of doctrine, of Sacraments, of prayer, as in the old Temple, wherein the law was taught, Sacraments administred, sacrifices offered, and many other rites and ceremonies obserued.

But Saint *Iohn* saith, that *now God and Christ shall be all in all. They shall be the Temple of this most holy City*. And all the Elect shall fully know them, and dwell with them for euer.

And as the City hath no neede of any Temple, so hath it *no neede of any light, either of Sunne or Moone. For the glory of God, and the brightnesse of the Lambe doe light it for euer*: whose incomprehensible brightnesse doth as far excell the brightnesse of the Sunne and Moone, as they doe excell a little candle at noone day. But it may bee demanded, Who shall dwell in this so glorious a City, and in this so great a light? Saint *Iohn* answereth, that *the people that are saued shall walke in it*: that is, all the *Israel* of God, all true beleeuers, which are happy that euer they

they were borne, that they may come to the poſſeſſion of ſuch a Kingdome, as is heere deſcribed. For Saint *Iohn* ſaith, that the reſplendant brightneſſe of this City is ſo great, that *euen the Kings of the earth ſhall bring their glory and honour vnto it.* And alſo, that *the glory and honour of the Gentiles ſhall be brought vnto it.*

Oh how vnſpeakeable is the glory of this City, that Kings ſhall throw downe their Crownes and Scepters before it: accounting all their pompe and glory but as duſt, in reſpect of it! And the magnificence and pompe of all the Potentates of the earth ſhall heere be laide downe. And albeit none of the Kings and Nobles of the Gentiles, might bee admitted into the old *Ieruſalem*, yet all of the Gentiles that beleeue, ſhall bee admitted into this new *Ieruſalem*, and made free-denizens thereof for euer. And although the Gates of this City alwayes ſtand open both night and day, as not fearing any danger of enemies: *yet no vncleane thing ſhall enter into it, but onely they which are written in the Lambes Booke of life.* Thus we ſee how glorioufly the Holy Ghoſt hath deſcribed vnto vs, this City of the Saints, and habitation of the iuſt, for euermore.

more. Hee must needs be a very blocke, that is not mooued with the consideration of this endlesse felicitie. For this City is described vnto vs, in so glorious and admirable a manner, to bring vs into loue with it, and to worke in vs an vnquenchable thirst and desire after it. Oh therefore let vs spend many thoughts vpon it: let vs enter into deepe meditations, of the inestimable glory of it: let vs long till wee come to the fingering and possession of it, euen as the heire longeth till hee come to the possession of his lands. Let vs thinke euery day tenne, and euery yeere twenty, till wee bee in possession: let vs with
2 Cor. 5. 2 the Apostle, *sigh and groane, desiring to bee clothed with our house, which is from Heauen:* Let vs in the meane time cast away all things, that may hinder vs in our Christian course: let vs shake off euery burden, and runne with patience, the race that is set before vs: let vs, as they which proue maistries, abstaine from all lets and hinderances. And sith wee striue so exceedingly for a corruptible Crowne: how much more ought wee for an vncorruptible? For what paines, what cost, what labour, can bee enough for a Kingdome? Let vs therefore striue and straine, to get into this golden City, where streetes, walles,

walles, and gates, and all is Gold, all is Pearle: yea, where Pearle is but as myre and durt, and nothing worth. Oh what fooles are they, which depriue themselues willingly of this endlesse glory, for a few stinking lusts? Oh what mad men are they which bereaue themselues of a roome in this City of Pearle, for a few carnall pleasures and delights? Oh what bedlams and straught beasts are they, which shut themselues out of these euerlasting habitations, for a little transitory pe'fe? Oh what intollerable sots and sops are all such, as will willingly be barred out of this Palace of infinite pleasure, for the short fruition of worldly lucre and trash? Let vs therefore in all time to come, make more reckoning of Heauen, and lesse reckoning of the Earth. Let vs mind heauenly things, and despise earthly things, let vs prease hard vnto the things that are before, & forget the things that are behind. Let vs striue hard for the price of the high Calling of God, and contemne euen the glory of this world.

Chap.

Chap. 22.

IN this Chapter Saint *Iohn* proceedeth yet more largely, to describe the blessed estate of all Gods Saints in the Kingdome of glory, and the principal scope and drift of this Chapter is yet more to enlarge the ioyes of Gods people, after this life, and to ratifie the authority of this Propheſie.

This Chapter containeth foure principall parts.

Ver 1.2,3 4,5. The first, is an amplification of the ioyes of Gods Kingdome.

Ver.6,7, 8,9,16.19 The second, is a confirmation of the authority of this Booke.

Ver.9.10, &c. The third, is an exhortation both to spread abroad the knowledge of this Booke: and also for euery man to prepare himselfe for the comming of Christ vnto Iudgement.

The fourth is a feruent desire of the Church, for the second appearing of Christ.

The Text.

Verſ.1. *AND he shewed me a pure Riuer of the water of life, cleere as Christall, proceeding out of the Throne of God, and the Lambe.*

Ver.2. *In the middest of the street of it, and of either side*

ſide of the Riuer, was the Tree of Life, which bare twelue manner of fruits, and gaue fruit euery Moneth, and the leaues of the Tree ſerue to heale the Nations with.

And there ſhall be no more curſe, but the throne of God, and of the Lambe, ſhall be in it, and his ſeruants ſhall ſerue him, Verſ. 3.

And they ſhall ſee his face, and his name ſhall bee in their foreheads. Verſ. 4.

And there ſhall be no night there, and they neede no Candle, neither light of the Sunne: For the Lord God giueth them light, and they ſhall raigne for euermore. Verſ. 5.

The Angel doth yet further ſhew vnto Iohn a pure Riuer of the water of life. Whereby is ſignified the ouerflowing abundance of good things, which the righteous ſhall enioy in the Kingdome of glory.

This Riuer is ſaid to *proceed out of the Throne of God and of the Lambe*, becauſe God in Chriſt is the originall of all this life and happineſſe.

Further it is added, *that in the midſt of the golden ſtreete of this new Ieruſalem, and of both ſides the Riuer there was a Tree of Life.* Which repreſenteth Chriſt, now in this heauenly Paradiſe: as in former time it repreſen-

sented Christ in the earthly Paradise: and also that eternall and blessed life, which our first Parents should enioy, if they did continue in the obedience of God.

This Tree standeth not in an out-corner of the City, but in the very middest of the streete, and of both sides of the Riuer, that all the Citizens of the new Ierusalem, might haue free accesse vnto it, and taste of the most dainty fruits thereof, in great variety: for *it beareth twelue manner of fruits*, that is, in Christ all variety of pleasure and endlesse delight is to be found.

This *Tree beareth fruit euery month*, as well in Winter as in Summer; for heere euery month is Autumne. The sense is, that in Christ the new and fresh fruits of immortall ioy, without any satiety or loathing, are for euer to be found.

The leaues of this Tree are very medicinable and sanatiue. For *they serue to heale the Nations with*, that is, to preserue them from all diseases and griefes: which argueth a most blessed life, not subiect to sickenesse, or any other infirmity. For Christ is our neuerfayling Physicion, which in this life healeth all our spirituall diseases and infirmities, and after this life will preserue vs

in

in perpetuall health and happineſſe.

There ſhall be no more curſe, that is, in the heauenly Paradiſe, wee ſhall no more be ſubiect to any curſe, as *Adam* was in the earthly Paradiſe. Which alſo argueth the perfection of happineſſe after this life, and yet for further amplification of this moſt glorious eſtate; it is ſaid, that the Throne of God, and of Chriſt, ſhall bee erected in the middeſt of this golden ſtreete, and all his choſen people ſhall there accompany him, dwell with him, be alwaies about him; yea, and ſerue him without wearineſſe for euer. Yea, all his faithfull worſhippers, ſhall come ſo neere his Throne, *that they ſhall ſee his very Face*, and be rauiſhed with his glory, hauing his Image, his Name, his Wiſedome, and Mercy imprinted *in their foreheads*: yea, his vnconceiuable light and glory ſhall bee ſo reſplendent, that there *ſhall bee neither Night nor neede of Candle*: but in his glittering and moſt glorious Chamber of Preſence ſhall all his Elect raigne, and triumph with him for euermore, in infinite felicitie: and the very fruition of eternall delectation, where ſhall bee mirth without meaſure, and ſolace without ſorrow: as the Prophet ſaith: *In thy preſence is the fulneſſe*

of

of ioy, and at thy right hand there is pleasures for euermore.

Verse 6. *And he said vnto me, These words are faithfull and true, and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants, the things which must shortly bee fulfilled.*

Verse 7. *Behold, I come shortly. Blessed is hee that keepeth the words of the Prophesie of this Booke.*

Ver. 8. *And I am* Iohn, *which saw and heard these things, and when I had heard and seene, I fell downe to worship before the feet of the Angel, which shewed me these things.*

Vers. 9. *But he said vnto me, See thou doe it not, for I am thy fellow-seruant, and of thy brethren the Prophets, and of them which keepe the words of this Booke: worship God.*

In these foure Verses, are foure principall reasons brought, to confirme and ratifie the authority of this Booke.

The first of them is the affirmation of the Angel.

The second, the authority of the most High God.

The third, the Testimony of Iesus, pronouncing them blessed, which keepe this Prophesie.

The

The fourth, the Teſtimony of Saint *Iohn*, who heard and ſaw theſe things. But becauſe in the Epiſtle to the Reader, I haue more at large handled this argument, and theſe ſame verſes; therefore heere I doe of purpoſe relinquiſh them. And that alſo of *Iohns* adoration, and the Angels refuſall, being things moſt manifeſt and eaſie to vnderſtand.

And hee ſaid vnto me, Seale not the words of the Propheſie of this Booke, for the time is at hand. Verſe 10.

Hee that is vniuſt, let him bee vniuſt ſtill, and hee which is filthy, let him bee filthy ſtill, and hee that is righteous, let him bee righteous ſtill, and he that is holy, let him be holy ſtill. Verſe 11.

And behold, I come ſhortly, and my reward is with mee, to giue euery man, according as his worke ſhall be. Ver. 12.

I am Alpha and Omega, the beginning and the end, the firſt and the laſt. Ver. 13.

Bleſſed are they that doe his commandements, that their right may be in the tree of life, and may enter in thorow the gates into the City. Verſ. 14.

For without ſhall be dogs, and enchanters, and whoremongers, and murtherers, and Idolaters, Verſe 15.

laters, and whosoeuer loueth or maketh lies.

Heere is first an exhortation, to publish and proclaime the knowledge of this booke to all people, and in no wise to conceale it, or keepe it close, as formerly hath beene shewed in the Epistle.

Heere is a further admonition, that *they which are vnrighteous, should bee vnrighteous still. &c.* Which is no allowance or encouragement granted vnto wicked men, to continue in their euill wayes, but is rather a terrible threate, if wee take all the words together, in this and the next verse, as if hee should say, If men will needes continue in their filthinesse, yet certainely Christ will come shortly and reward them according to their workes.

Or else it may be a phrase of speech, which they call an ironicall concession: as in another place the holy Ghost saith to the young man: *Walke in the wayes of thine owne heart, and in the sight of thine eyes: but know that for al these things, God will bring thee vnto iudgement:* So likewise in other places.

Eccles. 11. 1. King. 22. 15. Mat. 6. 45

After this, heere is blessednesse pronounced vpon all such as keepe the Commandements of God, and it is said, that *their right is in the tree of life*, not meaning thereby, that

that their keeping of the commandements is the cauſe of their right in Chriſt; but onely an effect or conſequence. For our good workes doe not goe before, as cauſes of our iuſtification; but follow after, as declarations of the ſame. For by doing we are not made iuſt in the ſight of God, but onely declared to be iuſt, in the ſight of men.

And as for the keeping the Commandements, wee doe it not in ſuch perfection as Gods iuſtice requireth, but in ſuch meaſure, as his mercy accepteth through Chriſt. And heere the holy Ghoſt ſaith, that all they which haue a right in Chriſt, which is the tree of Life, and indeauour to keepe the Commandements, ſhall enter in thorow the gates, into the new *Ieruſalem*: But on the contrary, all the rout of reprobates, whom hee calleth Dogges, enchanters, whoore-mongers, &c ſhall be vtterly ſhut out, as hauing nothing to doe in the euerlaſting City, their portion being allotted in the infernall lake.

I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe things, I am the roote and generation of Dauid, and the bright morning Starre. Verſ. 16.

And the Spirit and the Bride ſay, Come. And Verſ. 17.

let him that heareth, say Come: and let him that is athirst come: and let whosoeuer will, take of the water of life freely.

Verse 18. *For I protest vnto euery man that heareth the words of the Prophesie of this Booke. If any man shall adde vnto these things, God shall adde vnto him, the plagues that are written in this Booke.*

Ver. 19. *And if any man shall diminish of the words of the Booke of this Prophesie, God shall take away his part out of the Booke of life, and out of the holy City, and from those things which are written in this Booke.*

Verse 20. *Hee which testifieth these things saith, Surely I come quickely. Amen. Euen so come Lord Iesus.*

Vers. 21. *The grace of our Lord Iesus Christ be with you all, Amen.*

The authority of this Booke is heere againe ratified from the person of him who is the Author of it, that is, Iesus Christ, who is heere called *the roote and generation of Dauid*: both because hee is descended of the house of *Dauid*, according to the flesh: and also because the eternall Kingdome which all the Prophets did foretell, should spring out of the house, if *Dauid* was indeed and in truth established in Christ, who is our true

Dauid,

Dauid, and our our righteous branch, and as it is heere ſaid, *the bright morning ſtarre*, which hath moſt glorioufly riſen vpon the world, to diſpell all darkeneſſe, and to bring the great and euerlaſting light.

Moreouer, here is great proteſtation made in the 18. and 19. Verſes, of *great plagues to be inflicted vpon all ſuch as ſhall adde any thing vnto this Booke, or take away any thing from it.* Which alſo maketh greatly for the confirmation of the authority of this Booke: for that to the which nothing may be added, and from the which nothing may be taken away, muſt needs be abſolute and perfect. But this Booke is ſuch a one: therefore this Booke is abſolute and perfect, being a part of Gods euerlaſting truth.

Laſt of all, heere is ſet downe the feruent deſire of the Bride, after the Bridegroome, for ſhe being inflamed with the ſpirit, deſireth him to come, and make vp the match betwixt them, that ſhe may bee ioyned to him in marriage, celebrate the ſolemnization, and liue together with him in the eternall triumph. Which is the ſenſe of theſe words, *the Spirit and the Bride ſay come, and let him that heareth, ſay come.* For it is proper and peculiar onely to the Bride, to heare, waite,

and long for the comming of Christ. *And let him that is athirst, come.* That is, all such as thirst after righteousnesse, may truly say, Come, sweete Iesus. For they are allowed freely to drinke of the Water of life. The plaine meaning of all this is, that the Church being directed by the holy Ghost, most vehemently praveth and longeth for the comming of Christ, that shee may haue her top-full happinesse, and full fruition of all those super-excellent things, which are prouided and purchased for her through him. And therefore to satisfie her desire, Iesus Christ the heauenly Bridegroome saith, *I come shortly.* To the which the Bride saith, *Amen, Amen. Euen so bee it. Come Lord Iesus, come quickly,* and make an end of these sinfull and conflicting dayes, that all thy deare ones may haue and enioy their long looked for happinesse, and felicity in the Heauens for euer and euer.

FINIS.



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